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# METHODIST REVIEW

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Edited by GEORGE ELLIOTT

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The Holy Spirit—  
the “Dynamite” of Christianity  
John Wesley and Mysticism  
Christian Unity  
Basis of International Amity  
Saint John—the Artist  
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St. Courageous and St. Frances  
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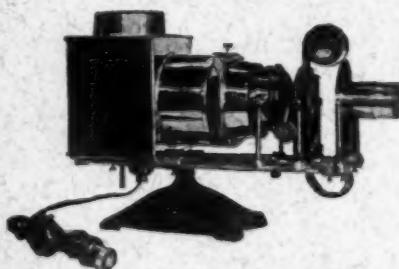
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## WHO'S WHO IN THE REVIEW

THE frontispiece of this number is copied from a portrait of Miss FRANCES ELIZABETH WILLARD in a window of the Trinity Methodist Episcopal Church, Springfield, Mass. It is used by the courtesy of its pastor, DR. FRED WINSLOW ADAMS.

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MR. J. M. SHORT is preparing a second edition of his work on *Abraham Lincoln: Early Days in Illinois*, and his article in this number will appear in its appendix. . . . WILSON S. NAYLOR, D.D., is one of the honored professors and also Dean of Lawrence College, Appleton, Wis.

Among contributors to our Editorial Department are Professor ISMAR J. PERITZ, of Syracuse University, and the Reverend PAUL L. GROVE, Methodist pastor at Faribault, Minn., who was for ten years a missionary in China. . . . The Reverend GIDEON L. POWELL, Ph.D., L.L.D., pastor of the Brookline Methodist Episcopal Church, Pittsburgh, Pa., is author of several books, such as *The Plan of Salvation* and *The Great Dynamic*.

Other contributors are doubtless well known to our readers through previous introduction.

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FRANCES ELIZABETH WILLARD  
1839-1898

# METHODIST REVIEW

JANUARY, 1930

## THE HOLY SPIRIT—THE “DYNAMITE” OF EARLY CHRISTIANITY

JAMES R. CHENEY

Middletown, Conn.

THE book of Acts contains the only literary record extant of the life of the early Christian believers and the primitive Christian Church following the death of Jesus. The first half of Acts aims to describe the origin, growth, and character of primitive Christianity in Jerusalem and the extension of the Christian mission from that center by leading Christians associated with the Jerusalem church. Of more than passing interest and importance is the fact that in the first half of Acts are found forty-four of the fifty-four references to the Holy Spirit in the entire book. A careful reading discloses the further fact that all we know through express statement of the early history of Christianity in Jerusalem is inseparably and inextricably bound up with events and experiences involving the Holy Spirit. In fact, what may be called a Holy Spirit tradition is centered in the Jerusalem-Christian community and, emanating from Jerusalem, is attached to the history of the developing Christian missionary movement as it is registered in chapters 1 to 15. This tradition is the single thread which ties together all the varied incidents recorded. Borrowing freely from Jewish Messianic hopes and thought concerning the Spirit of God, this Jewish-Christian Holy Spirit tradition emanating from the circle of Jerusalem Christianity impresses itself upon the entire section and makes it homogeneous.

Behind the phrase “the Holy Spirit”; behind the existence of any Holy Spirit tradition in the thought of the early Christian Church lies real, vital, profound, personal experience—the very soil out of which the flower of Christianity grew. The reality of such personal religious experience is unquestioned and its validity must be accepted by any who desire to enter at all closely into an understanding and appreciation of the written records of the life and thought of primitive Christianity. We are

not interested in "the Holy Spirit" from the standpoint of dogma and creed. We are interested, however, in the reality of that for which "the Holy Spirit" stands.

The most arresting fact which emerges from Luke's presentation of the Holy Spirit in the book of Acts is that it expresses present experience. The Holy Spirit is intimately related to human life as a divine power available and active in the living present, energizing, "dynamitizing," guiding, controlling the ordinary powers of human personality to achieve momentous results. These outstanding and astounding consequences are believed to be the achievement of divine ends and purposes. The field of this spiritual power and activity is limited to the Christian community and individuals. The spiritual dynamic of the expanding Christian community and church is grounded in the reality of a personal Christian religious experience, of which the condition and witness are the possession of the Holy Spirit of God.

Luke transmits a Holy Spirit tradition which, because its inherited ideas and hopes are realized and incarnated in life, is definitely new, unique, and Christian. Its credentials consist in personal experience of the Spirit of God as immediately active in the present, mediated and poured out by the exalted Christ upon the lives of individual Christians and into the corporate life of the Christian community. This Holy Spirit tradition of Acts is inseparably associated with the tremendous fact, verified by personal experience, of the exaltation of Jesus as God's Messiah. The first striking feature is the connection of the Holy Spirit with the post-resurrection appearances and meetings of Jesus with his disciples. His teaching and their expectations are centered about the promised gift of the Holy Spirit (Acts 1, 2, 4, 8). The second feature is the important and unique place given the experience on the day of Pentecost. It is recorded both as the culmination of all the previous Messianic hopes and expectations, centuries old, and also as the beginning of the new Messianic age.

"The whole Pentecostal phenomenon has the character of a testimony to Jesus . . . the gift and possession of the Spirit is the proof to the world of the exaltation of Jesus. It is his divine power which is behind this incalculable elevation and re-enforcement of the natural life."<sup>1</sup>

The unique factor is the realization of Jewish Messianic hopes in terms of *Christian* religious experience and life, all of which center about the person of Jesus.

The day of Pentecost is not only a vindication of the exaltation and

<sup>1</sup> James Denney, article on "Holy Spirit," Hastings' *Dictionary of Christ and the Gospels*, vol. i, p. 737.

Messiahship of Jesus, but marks the entrance of the Holy Spirit into human life as a gift bestowed by Jesus, exalted and living Messiah (2. 31-33). This accords with the fulfillment of Messianic expectations and conditions of life for the new, Spirit-filled, divinely guided era. This spiritual endowment from Jesus is given to advance his Messianic cause and to bear witness for him (1. 8).

Another striking feature of the Holy Spirit tradition as transmitted by Luke is just the prominence of the Holy Spirit of God as presiding over and operative through the life of the early Christian community and church. It manifested itself in a variety of ways, both in the lives of individuals and the corporate body of Christians. There is given no clear, sharply defined, consistent, unified doctrine of the Holy Spirit. There is, however, a general unity in the midst of great diversity. It is the unity of fact in the diversity of its expression.

It is characteristic of the earlier descriptions in Acts that the Spirit comes suddenly upon a person and is active in and through him only intermittently. The Holy Spirit is a special gift for some particular occasion and always to accomplish some particular piece of work which will advance the Christian cause. The works of the Spirit embrace two essential and constant elements: the great fact of the religious experience itself and the Messianic purpose served by that experience. It was the efficient, divine cause working in and through man or men for the production of effects and results which furthered the Messianic kingdom inaugurated by Jesus.

In another way, each intermittent action of the Christian under the direct inspiration and power of the Holy Spirit embodied a constant factor and made the Spirit in a sense an abiding possession. This constant element is the limitation of the sphere of the Spirit's work to the body of Christian believers. The Holy Spirit always works in and through the Christian community, church, or individual. It is the gift of God through Jesus, as Lord and Christ, to his disciples and his people, which no outsider can share. Some idea of the variety of means and differences of manner in which the Holy Spirit experience found expression may be gained from the following:<sup>2</sup>

I. The Holy Spirit acting in individual life

- (1) Endowment with charismatic gifts
  - a. Prophecy, 11. 28; 20. 23; 21. 4, 11
  - b. Tongues, 2. 4, 88; 10. 44f.; 11. 15f.; 15. 8
  - c. Wisdom, 6. 10
  - d. Power to perform miracles, 18. 9
  - e. Vision, 7. 55

<sup>2</sup> After I. F. Wood, *The Spirit of God in Biblical Literature*, p. 158.

- f. Power for Christian testimony on special occasions, 4. 8, 31
  - g. Specific or general guidance, 8. 29, 39; 10. 19; 11. 12; 13. 2, 4
  - h. General charismata, 5. 32; 8. 15f.
- (2) More continuous control—"full of the Spirit" as a mark of character, but not resulting in special charismatic power—approaches ethical meaning, 6. 3, 5; 9. 17; 11. 24
- II. The Holy Spirit acting upon church life as a whole for Messianic purposes, 1. 8; 2. 33; 5. 3, 9, 32; 9. 31; 13. 52; 15. 28
- III. The Holy Spirit as present in Christ, guiding his Messianic activity, 1. 2; 10. 38
- IV. The Holy Spirit as revealer in Old Testament, 1. 16; 4. 25; 7. 51.

We see readily that there is no well-thought-out doctrine or dogma concerning the Holy Spirit. The tradition is still alive and stirring life. It has not become fixed and congealed. Just as history precedes philosophy and religious experience is the antecedent of theology, so the works of the Spirit, as Luke transmits the record, are still in the province of living religious experience. Consequently, many apparent inconsistencies and contrasted expressions appear. The gift at times is bestowed upon individuals; again, it is a group experience. Now it is temporary and occasional; again, there is a suggestion of continuous possession. Its presence is coincident with an abnormal enthusiasm and religious fervor that expresses itself in *glossalalia* (speaking with tongues). Or, it inspires recognition of the divine will in moments of solemn contemplation and reflection when the individual is in a perfectly normal and natural state. The Holy Spirit seems at times to endow individuals with new enabling powers which they never possessed before and in consequence of which they are able to achieve the apparently impossible. At other times the native abilities and faculties of the individual are elevated to higher levels of personal power. At times the Spirit seems to be personalized and personified. It speaks, commands, sends forth, chooses leaders, etc. At other times it is regarded impersonally and is poured out, given and received, comes upon or falls upon individuals. They are filled by it and with it. There are uncertainty and differences as to the time and manner in which the Spirit is communicated. Frequently it is associated with water baptism and the laying on of hands. Sometimes the gift of the Spirit is bestowed before baptism and without it. Again, it follows baptism. It both precedes and is coterminous with the laying on of hands. It is associated with prayer and again it is not.

However, there is a persistent unity in the midst of all this apparent diversity and inconsistency. The early Christians may have been uncertain about the nature of the Spirit and the exact time of its communication, but they did have a clear conviction as to the fact of its presence and the certainty of its effects. The Holy Spirit is always active to

reveal God's will and to empower the recipient to perform that will in such a way that the interests of the Christian (Messianic) cause are advanced, whether the revelation is made through the Holy Spirit (16. 6), the Spirit of Jesus (16. 7), or it is God himself who makes his will plain (16. 10). The Spirit is always given for the support and the progress of the Christian mission. When the disciples possessed it, they were empowered to defend themselves in the presence of hostile persons; to make wise decisions and to use sound judgment in important crises; and to labor boldly and wholeheartedly for the great ends of their Christian mission. The impression we carry away from reading the first half of Acts is that the individual leaders, who were Spirit-filled, were virtually instruments used for furthering the divine ends and objectives.

Another sustained emphasis making for a growing unity is that the Holy Spirit in its workings is the chief witness to the truth and power of the Christian gospel (2. 16f.; 5. 32; 6. 10; 15. 8). Its presence is attended by such marvelous demonstrations of wonder-working power and extraordinary manifestations that there is left no room for any possible doubt in the mind of Luke's first-century reader, as well as of those who witnessed the phenomena. There is nothing to do before such overpowering and awe-inspiring proof but to acknowledge that the Christian gospel is true and efficacious and that the Christian community and church are endowed with divine power, divinely led, and entrusted with a divine mission.

One of the most characteristic expressions and evidences of the presence of the Spirit in the early Christian community was that of *glossalalia*, or “speaking with tongues.” It is hardly correct to say that “It was the sudden appearance of this gift which first convinced the disciples that the Spirit of which the prophets had spoken was now bestowed on them.”<sup>3</sup> The sudden appearance of this phenomenon of ecstatic, incoherent, broken speech may have done much to convince those present as auditors and by-standers, but the conviction for the disciples lay deeper within their own profound, stirring religious experience on the occasion of Pentecost. Their own tremendous emotion of religious exaltation could not be imprisoned in intelligible speech, but broke forth in the form of “speaking with tongues.” It was the religious exaltation accompanying the empowering experience of the presence of the Holy Spirit which was responsible for the “gift of tongues.” A careful distinction must be made between the gift of the Holy Spirit and the gift of tongues. They are not to be identified. The experience of the gift of the Holy Spirit was

<sup>3</sup> E. F. Scott, *The Spirit in the New Testament*, p. 93.

the cause and basis for the gift of tongues, which was the inarticulate, external expression of the gift of the Spirit.

The importance of the Holy Spirit for the life of the early Christian Church is indicated by the unique theory and fact that the Holy Spirit governed and controlled the corporate life of the church as well as the lives of individual Christians. From the standpoint of practical religious experience and not dogmatic theology, the Holy Spirit did take the place of Jesus and from the very beginning its control and direction of Christian life were accepted and sought. In contrast to the selection of Matthias by lot (1. 26), the leaders of the Christian Church were directly chosen by the Holy Spirit. However, the church did participate in the selection of its workers and leaders. Acts 13. 2 indicates that when there were several "Spirit"-qualified men, the church after a season of fasting and prayer would come to a decision in accord with some prophetic announcement which carried conviction to the entire gathering that the pronouncement was inspired by the Holy Spirit. Or, the church itself would declare in favor of some particular men (6. 3). Such men must be generally known and recognized as Spirit-filled men (Stephen, Barnabas), but there was no such thing as a formal election by popular vote to any church office, apparently. Thus, the primitive Christian Church sought to realize its ideal of a ministry composed of leaders endowed with spiritual gifts and a church entirely under the direct guidance, inspiration, and control of the Holy Spirit, the presence of which it was conscious of possessing. The wide application of this idea to the ever-expanding service and services of the church brought into positions of leadership Spirit-filled men of various spiritual gifts and endowments. The three most important places, "apostles, prophets, teachers," in the classified ministry of the Christian Church at the time Paul wrote 1 Cor. 12. 28, are mentioned in Acts. Apostleship was primarily based upon such endowment of the Holy Spirit. For example, Barnabas and Paul were apostles, although not of the twelve (14. 14). The prophets were men especially endowed by the Holy Spirit for prophetic utterance as "forth-tellers" of the will of God (Agabus 11. 28). The teachers were likewise men gifted with the Holy Spirit.

It is religious history which is recorded in Acts, or, rather, the history of the facts of religious experience. These facts of religion and religious experience are valid, historical facts. However fanciful or highly colored the description of these facts may seem, the facts themselves are forever real and valid as life experiences and, therefore, as history. "The Holy Spirit" is the language of essential religion and it is the history of the facts of religious life and experience which we meet in Acts. There is

here the sense of new, unmeasured, available, enabling power. There is the overwhelming conviction of divine guidance and direct leadership. The record throbs with life. It is intense, vivid, vital, gripping. The use of “the Holy Spirit” is the use of the best language available in the attempt to account for and to describe the indescribable reality and unpicturable power of that new spiritual “dynamite” in the world released as the gift of God through the exalted Lord and living Christ upon Christian believers, who are empowered to live on higher levels of aspiration and achievement, to spread abroad the good tidings of Jesus Christ and to advance the interests of the new age he ushered in.

This year, as the Christian world celebrates the nineteenth centennial of Pentecost, “the Holy Spirit” is still the “dynamite” of Christianity!

[*Editorial Note.* That last sentence in this picture of the Dynamite of the Early Church is echoed in the following verses from a hymn by T. H. Gull, “The Glory of the Latter Days,” based on this quotation from Milton: “The power of thy grace is not passed away with the primitive times, as fond and faithless men imagine, but thy kingdom is now at hand and thou standest at the door.”]

Our God, our God, thou shonest here,  
Thine own this latter day;  
To us thy radiant steps appear:  
We watch thy glorious way.

Not only olden ages felt  
The presence of the Lord;  
Not only with the fathers dwelt  
Thy Spirit and thy Word.

Doth not the Spirit still descend  
And bring the heavenly fire?  
Doth not he still thy church extend,  
And waiting souls inspire?

Come, Holy Ghost, in us arise;  
Be this thy mighty hour;  
And make thy willing people wise  
To know thy day of power.

## JOHN WESLEY AND MYSTICISM

EWART EDMUND TURNER

Boston, Mass.

## I

## MYSTICISM IN WESLEY'S BACKGROUND

JUST as Methodism is not a separate, unrelated phenomenon in Christian tradition, so the life of Wesley is not unremoved from its spiritual ancestors and contemporary kinships. Luther and Calvin lived in him, for example; the first, in an understanding of the gospel as a profound inner experience; the second, in an amazing insight into the sanctity of activity in the Christian life.

No single characteristic of Wesley so captures us to-day as his complete balance. All regions of experience contributed to his development. Before his final attainment in 1738 he did not have power with his congregations. Afterward he did. Why did the preaching of this reserved scholar move the hearts of masses so mightily? The answer is that everyone in his audiences felt as though Wesley was looking into his very soul each moment and was putting the blow-torch to his particular sins and needs. Such a gift of penetration does not come by magic. What is its secret? Thirty-five years of search in every crevasse of human experience. Among other things he examined and profited by mysticism. What did he accept and what did he reject?

## MYSTICISM AT EPWORTH

In this paper we shall have to distinguish between traditional mysticism and what is ordinarily known as religious experience. Wesley's home training included much of the latter and none of the former. Mrs. Wesley had not read the Mystics. Her rigorous religious practices, however, gave John the spiritual ground-soil so that the seed of the Mystics could later take deep root. She wrote him in his early years at Oxford, "Henceforth happy are you if you make religion the chief consideration of your life." The Bible he did get at Epworth Rectory. It served as a beacon to lead him to his first heart-quickenings in the presence of the great Mystics, and it was a priceless light unto his feet in avoiding their extravagancies.

## MEETING THE MYSTICS

Wesley first read the Mystics at Oxford. In his account of his reli-

gious development he says that Lutheran and Calvinistic authors first commanded him, but their undigested (a favorite word with Wesley) expositions overly magnified faith, so much so that they quite hid all the rest of the commandments. From these he went to Beveridge, Nelson, and Jeremy Taylor, who afforded temporary relief, but eventually were seen to be unscriptural in many avenues. Next he went to the literal Scripture, using antiquity as his canon, but it took him to impossible lengths, he said. Then he turned to the Mystics, whose "noble descriptions of union with God, and internal religion, made everything else appear mean and flat." Finally, to Peter Böhler and the Moravians. This was before Aldersgate. After that mighty event he leaned more heavily upon the Scriptures and upon human experience about him, continuing to read the Mystics, but finding more to reject than to accept.

In 1777 Wesley makes some brief notes on these early days in his *Plain Account of Christian Perfection*.

(1) 1725 read Taylor's *Holy Living and Dying*. Saw necessity of purity of intention. "Instantly I resolved to dedicate all my life to God." How characteristic of Wesley! (2) 1726 met Kempis' *Christian Pattern*. Saw the necessity of giving the heart. (3) 1727-8 read Law's *Christian Perfection* and *Serious Call*. Saw it was not possible to be half a Christian. (4) 1729 began "not only to read, but to study the Bible."

The Mystics got hold on Wesley. If he later is so bitter against them a part of the sting is the natural reaction of one who owes a great deal. I have space here only to trace the influence of Kempis on Wesley. Others impressed him: Tauler, Guion, *Theologia Germanica*, Fox, but none so much as Kempis, nor so positively. In his slashing tirades at the Mystics when he comes to mention Kempis throughout his life a note of tenderness creeps in. Always he spared him and was able to companion with him when most of the others irritated him. There are recurring references such as this one, dated May 5, 1749, in the *Journal*:

"This day and the next I endeavored to see all who were weary and faint in the minds. Most of them, I found, had not been used with sufficient tenderness. Who is there that sufficiently weighs the advice of Kempis, *Noli duriter agere cum tentato!*"

There is not another Mystic Wesley can quote later in life without poking a blade into his ribs as soon as he has said a good thing about him.

#### KEMPIS

*The Christian Pattern*, as Wesley called the book, is recognized as having been one of the largest influences in his Oxford awakening. Most Wesleyan scholars believe that a woman's hand lies behind his first attrac-

tion to Kempis. He associates the event with the meeting of a "religious friend." This friend is called "Varanese," and was without doubt the sister of one of Wesley's comrades in the Holy Club. An entry of May 29, 1725, reads, "I was lately advised to read Thomas à Kempis over, which I had frequently seen, but never looked into before. I think he must have been a person of great piety and devotion; but it is my misfortune to differ from him in some of his main points." Forty years later (May 14, 1765) he took a look back over his life and wrote,

"When I was about twenty-two my father pressed me to enter into holy orders. At the same time, the providence of God directed me to Kempis' *Christian Pattern*. I began to see that true religion was seated in the heart, and that God's law extended to all our thoughts as well as words and actions. I was, however, very angry at Kempis for being too strict; though I read him only in Dean Stanhope's translation."

This last gives a clue as to the motive behind Wesley's own painstaking translation of the writing. Curnock, dean of Wesleyan scholars, comments on the above quotation by slyly noting that while "the providence of God" is mentioned by Wesley as the stimuli, the name Varanese is closely associated in the documents.<sup>1</sup>

During Wesley's voyage to Georgia and his stay in the Colonies Kempis was his constant companion. Typical entries: Good Friday, April 23, 1736, spent day on Kempis and *Journal*. May 3, 1736, from 4 to 5 in afternoon sang and read Kempis alternately. May 28, used Kempis to read to the sick and to those spiritually-minded.

Wesley records a conversion due to the reading of Kempis.<sup>2</sup> One W. B. (possibly William Briggs) was an indifferent churchman. He picked up Kempis and a great conviction of sin took hold of him. "One day," he writes Wesley, "being in great trouble of mind, and thinking, Where shall I find a man who lives up to the rules given by Kempis? it came strongly into my mind, Go to the Foundery. Immediately I went, but with fear and trembling." He was met there by a religious experience which transformed him.

Wesley often returned to mention the first reading of Kempis at Oxford. One such reference has a significance for a study of background relating to his chief doctrine, Christian Perfection. May 14, 1765, he writes a friend,

"I was much confirmed soon after by the *Christian Pattern*, and longed to give God all my heart. This is just what I mean by Perfection now; I sought after it from that hour."

<sup>1</sup> *Journal*, I, 15.

<sup>2</sup> *Journal*, III, 156.

The morning after the terrible storm on the Georgia voyage Wesley gathered the souls together and read them Thomas à Kempis.

#### WILLIAM LAW

Contemporary Mystics are best represented by William Law, whose *Christian Perfection* and *Serious Call* stirred young Wesley thoroughly. He never accepted Law wholly, for Wesley generally retained his balance to whatever dizzy heights his author carried him. First Wesley read his books, later he shared the personal friendship of the man. The historian, Gibbon, whom Law tutored, wrote, "If he finds a spark of piety in any mind Law will soon kindle it into a flame." Here is Wesley's own testimony:

"Meeting now with Mr. Law's *Christian Perfection* and *Serious Call*, although I was much offended with many parts of both, yet they convinced me more than ever of the exceeding height and depth and breadth of the law of God. The light flowed in so mightily upon my soul that everything appeared in a new view. I cried to God for help; resolving, as I had never done before, not to prolong the time of obeying him."

Later attacks on Law by Wesley have blinded some critics' insight as to the vast influence that writer exerted on the eager young student. Wesley made Law's books texts for his Societies. In 1744 he wrote of Law's *Serious Call*, "A treatise which will hardly be excelled, if it be equalled, in the English tongue, either for beauty of expression or for justness and depth of thought."<sup>3</sup> In his *Life of Law* (p. 109), Canon Overton speaks of this book as "the most famous, if not the greatest, of all Law's works—next to the Bible it contributed more than any other book to the rise and spread of the great evangelical revival of the eighteenth century."

#### PIETISM

Wesley is called the greatest of the Pietists. If this were a paper on Wesley's religious experience we should have to tarry long at this caption. Suffice it to say that Wesley brought a return to the true Pietistic principles: warm religious experience plus practical ministries. Luther and Calvin, Francke and Spener pioneered in founding hospitals, homes for the aged, orphanages, etc. Wesley's immediate contacts with the representatives of that succession were with the Moravians, Peter Böhler in particular. By this time the fervor for practical service had somewhat cooled. Some of the spiciest passages in Wesley's *Works* are letters to Zinzendorf and the Moravians, attacking them sharply on too much mystical-faith-emphasis to the disregard of works. He sounds like a

<sup>3</sup> *Works*, VII, 297.

chapter in the book of James. Yet Böhler it was who finally brought him from the rough seas to the haven of refuge.

"For ten years," Wesley says, "I was a papist and knew it not." He was seeking heaven by deeds, ritual, sacerdotalism. All this time he was coveting the experience of rightness with God which he knew he would one day find. One must remember that his mother taught him that a sense of forgiveness of sins only comes at death.<sup>4</sup> His first direct contact with Pietism was with the Moravians on the voyage to Georgia. During the raging storm that set upon them Wesley was thoroughly frightened, but the Moravians were calm. He marveled at it. He learned German so that he could converse with them. They had found what he was seeking—peace in God. He had works, but small faith. They had faith, but few works.

The story of Böhler's guidance of the defeated missionary newly returned to England need not be rehearsed here. Wesley was attracted, as he had been to the other Moravians, by his warm religious experience. Faith had fruits of another kind than practical ministries, but they were the very fruits Wesley's heart was yearning for. "Böhler amazed me more and more by the account he gave of fruits of faith, the love, holiness, and happiness that he affirmed to attend it." He asked the Moravian, "How can I preach to others who have not faith myself?" Böhler's famous reply was, "Preach faith till you have it, and then because you have it you will preach faith." May 24, 1738, Wesley found faith.

Typically as we would expect, Wesley starts for the Moravian colony at Herrnhut, Germany, just three weeks from the Aldersgate event. He sat at their feet—the Oxford fellow learning from the humble European peasants. Their simple life and fellowship fastened itself into him. He wrote his brother Samuel, "I am with a church whose conversation is in heaven, in whom is the mind that was in Christ, and who walk as he walked. Oh, how high and holy a thing Christianity is." Yet he was observing everything with his characteristic poise. Immediately upon his return he wrote Count Zinzendorf to thank him for his courtesy, adding that there were "a few things" he did not approve of on which he would write later. The "few things" grew quite considerable when he actually set them down. A reference to them occurs later in this study.

From the Aldersgate and Herrnhut experiences Wesley was a new man. His *Journal* shows that the week following his return from Europe is crowded with a success entirely unlike anything previous in his min-

<sup>4</sup> Not until 1739 did Susanna Wesley experience certainty. It came at Holy Communion, while her son Hall was giving her the cup with the words, "The blood of our Lord Jesus Christ which was given for thee."

istry. To-day, in our wider conception of mysticism, which emphasizes the affective satisfaction of the religious experience, we would say that a mystical contribution was the primary gift of the Moravians to Wesley. He, however, described it as faith.

## II

### THE SLAUGHTER OF THE MYSTICS

Wesley owed a most precious part of his religious experience to the Mystics. Repeatedly he admitted it. Without comment just now I am going to set down some of the remarks he passed on the Mystics, their divinity and writings. The third part of this study will be given to the explanation these quotations will demand. These quotations are but samples. The adjectives used there recur time and again. Whole letters, from which I have clipped a sentence or two, continue the tirade.

- 1738—January 24. "My present sense is this: all the other enemies of Christianity are triflers; the Mystics are the most dangerous of its enemies. They stab it in the vitals; and its most serious professors are most likely to fall by them. May I praise him who hath snatched me out of this fire likewise, by warning all others that it is set on fire of hell." (Jl., I, 420.)
- 1738—February 18. "We went to Stanton Harcourt, to Mr. Gambold, and found my friend recovered from his Mystic delusion and convinced that Saint Paul was a better writer than either Tauler or Jacob Behmen."
- 1741—November. "I read over once again *Theologia Germanica*. Oh how was it that I could ever so admire the affected obscurity of this unscriptural writer! Glory be to God, that I now prefer the plain apostles and prophets before him and all his mystic followers." (Jl., II, 515.)
- 1742—June 5. "I rode for Epworth. Before we came thither, I made an end of Madame Guyon's *Short Method of Prayer*, and *Les Torrents Spirituelles*. Ah, my brethren! I can answer your riddle, now I have plowed with your heifer. The very words I have so often heard some of you use are not your own, no more than they are God's. They are only retained from this poor Quietist, and that with the utmost faithfulness. Oh that ye knew how much God is wiser than man! Then would you drop Quietists and Mystics together, and at all hazards keep to the plain, practical, written word of God." (Jl., III, 18.)
- 1746—May 15. "In riding I read Doctor H(eylyn)'s *Lectures on the First Chapters of Saint Matthew*. Are they not more strange than true? Here are the first elements of the gospel of the Mystics! But is this the gospel of Christ?" (Jl., III, 241.)
- 1763—August 28. "I rode to Cardiff, and found the society in as ruinous a condition as the Castle. The same poison of mysticism has well nigh extinguished the last spark of life here also." (Jl., V, 28.)
- 1774—January 29. "I had much conversation with Ralph Mather, a devoted young man, but almost driven out of his senses by Mystic Divinity. If he escapes from this specious snare of the devil he will be an instrument of much good." (See next citation.) (Jl., VI, 10.)
- 1774—March 12. "I was grieved to find that Ralph Mather's falling into Mysticism and Quakerism had well nigh put an end to that uncommon

awakening which he had before occasioned among the children." (Jl., VI, 11.)

1790—September 1. "In the two following days I corrected and abridged the account of that excellent woman, Mrs. Scudamore, a burning and shining light till the Mystics persuaded her to put her light under a bushel, so that for two years she renounced all conversation with even her pious friends." (Jl., VIII, 91.)

As we progress into an examination of Wesley's various charges against the Mystics we shall note many more lance-thrusts.

### III

#### WESLEY'S CRITIQUE OF MYSTICISM

In this modern age of a renaissance of sympathy and interest in mysticism it will be profitable to examine the charges laid against some of its traditional exponents by one of the world's most sensible citizens. Mysticism of the future must avoid them if it is to profit by the past. I shall consider these charges under two heads: first, mal-practice; second, mal-intelligence.

#### FALLACIES OF PRACTICE

Wesleyan Methodist theologians immediately following Wesley—Richard Watson and W. B. Pope—wrote vigorously against Antinomianism. But before their time Wesley's insight detected it, seeing that it was a logical result of current mystical teaching. Mystic sects gloried in a certain freedom which seemed to Wesley license.

#### *Antinomianism*

Reflecting back upon his mystical reading in general he says, "Alas! it was nothing like that religion which Christ and his apostles lived and taught. I had a plenary dispensation from all the commands of God: the form ran thus: 'Love is all; all the commands besides are only means of love: you must choose those which you feel are means to you, and use them as long as they are so.' Thus were all the bands burst at once."<sup>5</sup> He had an especial complaint against Zinzendorf's cohorts here. In his compact letter to the Moravians written after his first visit to them at Herrnhut, he analyzes their writings in one place. Three great "errors" he locates. One of these is Antinomianism. He quotes from page 34 of the *Seven Discourses*, "Here one may think, This is a fine sort of Christianity, where nothing good is commanded, and nothing bad is forbid. But thus it is." Wesley felt this to be self-refuting.

<sup>5</sup> *Journal*, I, 420.

*Disregard of Works*

A second point in the Moravian analysis just mentioned concerns works. He assembles several choice quotations from the Moravian writers:

"One must do nothing, but quietly attend the voice of the Lord."<sup>8</sup>  
"The beginning is not to be made with doing what our Saviour has commanded. For whosoever will begin with doing, when he is dead, he can do nothing at all; but whatsoever he doeth in his own activity is but a cobweb; that is, good for nothing at all."<sup>9</sup> "As soon as we remain passive before him, as the wood which a table is to be made from, then something comes to us."<sup>10</sup> (Italics Wesley's.)

For John Wesley, the fruits of the Spirit evidently extended to the full biblical enumeration given by Paul. In his letter of August 8, 1740, Wesley criticizes the Moravians for undervaluating works,

"By this means you wholly avoid taking up your cross in order to do good; and also substitute an uncertain, precarious inward emotion in the place of the plain written word. Nay, one of your members has said of good works in general (whether works of piety or of charity), 'A believer is no more obliged to do these works of the law than a subject of the King of England is obliged to obey the laws of the King of France.'<sup>11</sup>

Curnock probably speaks a profound truth when, after remarking that "Methodism had narrowly escaped absorption into the nascent Anglo-Moravian church," he states that it was a world-significant moment when "Methodism was finally cut adrift from the beautiful, dreamy, but wholly impractical mysticism of German Quietism."<sup>12</sup> Wesley knew a good deal about Jesus. Jesus and work go well together.

*Rejection of Ritual*

All his life Wesley was a high churchman. After 1738 he broke away from its lower bondage, but much of it clung with him through the years. The crass ignoring of the "outward means of grace" by the whole parcel of Mystics grated on Wesley. We tend to sympathize with the Mystics against him in this, though some are beginning to see that Wesley had a point. Why disregard a valuable thing because it has been abused? Mysticism is easily individualistic—but Wesley was interested in religion for the masses of men, and the Mystics' disregard of symbolism and ritual would prove enervating, he feared. Most men have not learned to find God in immediacy. For them the mediation of liturgy is a priceless source of spiritual power. With all this in mind, turn to the event which climaxed Wesley's leaving the Fetter Lane Society "accompanied by

<sup>8</sup> *Sixteen Discourses*, p. 29.

<sup>9</sup> *Ibid.*, p. 81.

<sup>10</sup> *Seven Discourses*, p. 22.

<sup>11</sup> *Journal*, end of part IV.

eighteen or nineteen of the Society," July 20, 1740—the event which marks the crisis of Protestant Christianity in the eighteenth century. A Moravian woman gave Wesley *The Mystic Divinity of Dionysius* to read. A discussion arose at the Society, and Wesley read this extract to the members:

"The Scriptures are good, prayer is good, communication is good, relieving our neighbors is good; but to one who is not born of God, none of these things is good, but all very evil. For him to read the Scriptures, or to pray, or to communicate, or to do *any outward work*, is deadly poison. First let him be born of God. Till then let him not do any of these things. For if he does, he destroys himself."

A Mr. Bell agreed that it was all right. A Mr. Bray said, "I believe our brother Bell did not hear what you read, or did not rightly understand." There was much comment. Says Wesley, "We continued in useless debate till about eleven. I then gave them up to God." Then Wesley adds his final judgment: he cannot tolerate the Moravian teachings that no doubt or fear can enter the Christian's life, and that until one has saving faith all ordinances and means of grace are futile. Wesley knew too much about human nature and its religious needs to follow this. So Wednesday, July 23, 1740, we read, "Our little company met at the Foundery, instead of Fetter Lane."

#### *Otherworldly Asceticism*

Through all his years of itineracy Wesley longed for the halls of Oxford. He was an Augustine by nature—wistful all his life for the quiet of his cell, yet mingling day after day with those about him who were in need. Ascetic passages in the Mystics naturally caused him double remorse. "To the desert, to the desert!" they cried. Bluntly Wesley reminded them that there was more than that to Jesus. "'Holy solitaries' is a phrase no more consistent with the gospel than holy adulterers," he said.<sup>10</sup> The experience of God, Wesley contended, should leave men tingling with the glory of the world and its problems rather than turning everything save this moment of communion into "mean, flat, and insipid" adumbration.

#### *Familiarity*

Wesley accused the Mystics of a thing similar to that which Matthew Arnold condemned in the religionists of his day—treating the heavenly beings as though they were fellows of the next street. Wesley seemed to think that the Mystics failed of a sensitive reverence for Jesus. They had found God so vividly that the difference between what they were able

<sup>10</sup> From Preface to *List of Poetical Works*, 1739.

to make of their acquisitions and what the Galilean made did not bear in upon them readily. In his sermon on "Knowing Christ After the Flesh" he speaks for a love of the human Christ not unmixed with "angelic fear." Here he even indicts his beloved Kempis with the others—they are "too fond." Continuing, he says,

"But how then can we account for this that so many holy men, men of truly elevated affections, not excepting pious Kempis himself, have so frequently used this manner of speaking, these fondling kinds of expression; since we cannot doubt but that they are truly pious men? It is allowed they were, but *we do not allow that their judgment was equal to their piety.* And hence it was that their really good affections a little exceeded the bounds of reason, and led them into a manner of speaking not authorized by the oracles of God. . . . Did the 'disciple whom Jesus loved,' and who doubtless loved his Master with the strongest affection, leave us an example of addressing him thus? Even then his concluding words were not fond, but solemn, 'Come, Lord Jesus.'"<sup>11</sup>

#### *Fallacies of Intelligence*

One of the major arts of life is to be able to profit by the good in an object mostly bad. Wesley considered himself to have achieved this with the Mystics. Yet every time they said a good thing they went on to add seven or eight inane, poisonous explanations which amazed him as salt amazes an open wound. How could they be so lacking in primal common sense? Why weren't they Christian? How did they all agree together to be so uniformly infective? In short, they did not agree with John Wesley. Nor did the Scriptures always agree with John Wesley. But the Scriptures agreed with him where he disagreed with the Mystics, and since these were the vital places he felt justified in using a blanket term "Unscriptural" against the Mystics. Sometimes he flays them for being unscriptural when at the most they have only been opposing his personal opinions. He reads Madame Guion and cites her weaknesses. In examining Wesley's indictment of Madame Guion it will be well to bear in mind certain doctrines which Wesley held very dear; such as, the witness of the Spirit, and the illuminating power of human reason. He says,

"The grand source of all her mistakes was this, the not being guided by the written word. She did not take the Scripture for the rule of her actions, at most it was but the secondary rule. Inward impressions, which she called inspirations, were her primary rule. The written word was not a lantern to her feet, a light to her paths. No; she followed another light, the outward light of her confessors, and the inward light of her own spirit. It is true, she wrote many volumes upon the Scriptures. But she then read them not to learn, but to teach; and therein was hurried on by the rapid stream of her overflowing imagination. Hence arose that capital mistake which runs through all her

<sup>11</sup> E. S. Brightman, *Religious Values*, p. 181, gives illustrations of this "familiarity" in Pietistic hymnology.

writings, that God never does, never can, purify a soul but by inward and outward suffering. Utterly false. Never was there a more purified soul than the apostle John. And which of the apostles suffered less? Yea, or of all the primitive Christians? Therefore all she says on this head, of 'darkness, desperation, privation,' and the like, is fundamentally wrong."<sup>12</sup>

There is also a long passage against scriptural aberrations in the August 8, 1740, letter to the Herrnhut Moravians. He says, "You philosophize on almost every part of it, to accommodate it to the mystic theory." Then follows a most lively passage in which he says that denying physical joys, human love between sexes, the "selfish love of God," friendly human relations, is contrary to Scripture.<sup>13</sup>

#### *Disregard of Reason*

Among the most significant of the preserved letters of Wesley is the one dated November 23, 1736, addressed to his brother Samuel. One of the items of interest is a summary of mystic teaching. Included in the summary is this attribution to the Mystics: the renouncing of reason and understanding, in order to seek for general, obscure knowledge. Wesley believed in thinking. Reasonableness was an exalted virtue with him. In his Oxford days he won distinction as a student in logical theory; later he wrote a Logic. Wesley singled out Böhme as the chiefest sinner against trust in the human faculties. Böhme (called Behmen by Wesley) considered human reason totally unreliable and could give Wesley a half dozen reasons for so thinking! In a letter to the editor of the London Chronicle, September 17, 1760, answering an attack by William Law, Wesley says: "In exposing the philosophy of Behmen . . . my reason is this, and no other: I think he contradicts Scripture, reason, and himself. Thirteen years later Wesley still remained uncooled. There is another onslaught on Behmen and Wesley has even employed the same formula in his attack."<sup>14</sup>

#### *Crude Beliefs*

Wesley's opposition to Law grew out of the fact that late in life Law left his former sanities for almost utter allegiance to Behmen. After an exchange of letters on the subject Wesley writes a letter beginning thus, "I do not undertake formally to refute what you have asserted on any of these heads. I dare not; I cannot answer either to God or man such an employment of my time." But answer or no, he writes a huge

<sup>12</sup> *Works*, VII, 562-3. Wesley adds, though, that one will search many centuries before finding a woman of such true holiness. His reference to suffering is typical. His preaching of the Cross was not central. He missed the profoundest in Kempis.

<sup>13</sup> *Journal*, II, 494.

<sup>14</sup> *Journal*, V, 521.

epistle, pages 669-699 in the *Works*, volume V. He recounts how that years ago when he himself was in danger of letting slide the scriptural emphasis Law had said to him, "I see where your mistake lies. You would have a philosophical religion; but there can be no such thing. Religion is the most plain, simple thing in the world. It is only, 'We love him, because he first loved us.' So far as you add philosophy to religion, just so far you spoil it." Wesley continues, "This remark I have never forgotten since; and I trust God I never shall." Then Wesley collects a lot of the bizarre notions Law and Behmen mouth; such as, triunity in nature, nature's seven perfections, nature as having "all evil and no evil in it," nature, darkness, and the self being the same thing, etc. He ends by asking Law to leave his Tauler and Behmen, and take up his Paul, James, Peter, and John.

Here are samples of notions advanced by Mystics and scorned by Wesley's common sense: (1) Personal justification is not needed. Wesley found this at Newcastle, April 10, 1747, and called it "some of the spawn of the Mystic Divinity." (2) "The Divinity is unsusceptible of anger." This particular phrase is up for discussion in the letter to Doctor Robertson dated September 24, 1753. He calls this the *proton pseudos* of the Mystics. (3) Belief in universal salvation. A Moravian book proclaimed, "By this His name *all* can and shall obtain life and salvation."<sup>15</sup> Wesley remarks simply, "This *must* include all men, at least; and *may* include all devils, too."

#### *Pedantic Obscurantism*

Here the references are countless for the complaint is ever present. Wesley is sure the Mystics write "words, words." Why, he wouldn't know. Possibly they get some psychic soothing akin to Poe's satisfactions, he might argue were he a modern analyst. At least, he likes to be gracious enough to the Mystics not to think them sane and serious in their flights from the unknown to the unknown. "George Fox, I hope, was quite mad when he wrote that medley of nonsense, blasphemy, and scurrility, styled his Great Mystery."<sup>16</sup> In studying Wesley's attacks against mystical obscurantisms I shall confine myself to Behmen. It will get us further than collecting scattered invectives against scattered writers.

#### *Behmen*

If Wesley and Behmen were to meet in heaven Wesley would be puzzled how to discover if Behmen's heart was as his heart; he would fear

<sup>15</sup> *Sixteen Discourses*, p. 30.

<sup>16</sup> *Journal*, VIII, 119.

Behmen would start making a speech and spoil everything. I commenced collecting the names he calls Behmen in his *Journals* and *Works*, but I quit after a few hundred nouns and a similar assembly of adjectives. I was beginning to feel positively mean about something, I knew not what. Wesley is irritated not to be able to get some meat out of a man everyone worships and makes out to be an oracle-outpost of heaven. Under the date of June 4, 1742, he writes,

"I rode to Beeston. Here I met once more with the works of a celebrated author, of whom many great men cannot speak without rapture and the strongest expressions of admiration—I mean Jacob Behmen. The book I now opened was his *Mysterium Magnum*, or Exposition of Genesis. Being conscious of my ignorance, I earnestly besought God to enlighten my understanding. I seriously considered what I read, and endeavored to weigh it in the balance of the sanctuary. And what can I say concerning the part I read? I can and must say thus much (and that with as full evidence as I can say that two and two make four), it is most sublime nonsense, inimitable bombast, fustation not to be paralleled. All of a piece with his inspired interpretation of the word *Tetragrammaton*; on which (mistaking it for the unutterable name itself, whereas it means only a word consisting of four letters) he comments with such exquisite gravity and solemnity, telling you the meaning of every syllable of it."<sup>17</sup>

I must now quote fully a passage already referred to as written thirteen years after an earlier attack on Behmen. Wesley is commenting on Doctor Byrom's *Poems*, which were published in two volumes in 1773.

"A few things in the second volume are taken from Jacob Behmen; to whom I object, not alone that he is obscure (although even this is an inexcusable fault in a writer on practical religion); not only that his whole hypothesis is unproved, wholly unsupported either by reason or Scripture; but that the ingenious madman over and over contradicts Christian experience, reason, Scripture, and himself."<sup>18</sup>

Choicest of the tirades against the German shoemaker is an article by Wesley entitled "Thoughts Upon Jacob Behmen." There aren't many thoughts, strictly speaking. A better title would be, "Brimstone Upon Jacob Behmen." I shall abridge it and censor it:

"I believe he was a good man. . . . I have known many, both men and women, who were far more exemplary in their lives, and far more honored of God in their death. I allow he wrote many truths; but none that would have appeared at all extraordinary, had he thrown aside his hard words, and used plain and common language. . . . I grant, Mr. Law, by taking immense pains, has licked it into some shape. . . . But still it admits of no manner of proof. . . . He speaks (which cannot be denied) as never man spake. . . . One allows, 'None can understand it without much pains; perhaps not without reading him thrice over.' I would not read him thrice over on any consideration. (1) Because it would be enough to crack any man's brain to brood so long over such unintelligible nonsense; and (2) Because such a waste

<sup>17</sup> *Journal*, III, 17.

<sup>18</sup> *Journal*, V, 521.

of time might provoke God to give me up to a strong delusion, to believe a lie. . . . I thought if any man living understood Behmen, Mr. Law did. 'No,' said one who has been studying him these forty years, 'Mr. Law never understood a page of him.' . . . Mr. S. frankly acknowledged, 'While I admired him, I thought Saint Paul and Saint John very mean writers.'<sup>118</sup>

At the conclusion of this article Wesley singles out five charges against Behmen. He says he "strikes at": (1) Justification by faith. (2) Humility and love. (3) Zeal for good works. (4) The Holy Scriptures. (5) Reason. His remark on this fifth point is especially discerning: Behmen's teaching "particularly tends to make all men of sense and learning bury their talents in the earth, the natural effect of continually declaiming in a loose and indiscriminate manner against reason and learning."

Most of the Mystics can impress Wesley that some good thing could be squeezed out of their writings, but Wesley seems never to have found this redeeming virtue in Behmen. I have already mentioned the word *Tetragrammaton*. Wesley considered Behmen's exposition of this typical of his whole method. It is hardly fair to Behmen, but one feels he brought it on himself. Wesley translates and transcribes the whole of Behmen's "An Explanation of the Lord's Prayer." He prints it in an article entitled, "A Specimen of the Divinity and Philosophy of the Highly-Illumined Jacob Behmen." Here is a sample of Behmen's treatment:

"*Unser vater im himmel.* . . . ! *Un*, God's eternal will; *ser* comprehends it in the four forms of nature; *va*, the matrix of the cross; *ter* is Mercury in the center of nature; *im* is the heart; *him*, the creation of the soul; *mel*, the angelic soul itself . . . etc."<sup>119</sup>

To a man haunted with the urgency of the Kingdom such fancy was not short of pagan. He did not deny that Behmen ascended to the seventh (or whatever) heaven, but he was sure that when he returned he brought messages from an entirely different future world.

A brilliant American writer once said of certain theologians, referring to their dealings with Karl Barth, "It is easier to analyze the loopholes and weaknesses of a writer than relate him to the yearnings of his *Zeit-Geist*." He that has ears to hear, let him hear.

#### IV

##### WESLEY AS A MYSTIC

Was Wesley a mystic? Voltaire said, "If you would converse with

<sup>118</sup> *Works*, V, pp. 699-703.

<sup>119</sup> *Works*, V, pp. 703-705.

me define your terms." Wesley's definition of mysticism can be gleaned from a letter to his brother Samuel, November 23, 1736:

"I think the rock on which I had the nearest made shipwreck of the faith was the writings of the Mystics; under which term I comprehend all, and only those, who slight any of the means of grace."<sup>22</sup>

In this narrow sense, of course, Wesley was no mystic. He slighted the means of grace "when expedient," but his sympathies in the main were stanchly for them. Yet if one defines mysticism as that part of religious experience which is emotionally heightened and which yields satisfaction affectively Wesley was a chieftain among mystics.

Balance is the word most fitting to describe the emotional and religious life of John Wesley. Much of his religious certainty was ethically mediated, but it welled up at times in experiences of glowing confirmation. One of the most stirring passages in the *Journal*, though infrequently noticed, serves as an example of this. Two days before Christmas, 1744, blood gushed out of Wesley's nostrils just before his speaking at love feast. The next day he was low, but,

"In the evening. . . . I found such light and strength as I never remember to have had before. . . . I never knew before (I mean not as at this time) what it was 'to be still before God.' Tuesday, 25th, I waked, by the grace of God, in the same spirit; and about eight, being with two or three that believed in Jesus, I felt such an awe and tender sense of the presence of God as greatly confirmed me therein, so that God was before me all the day long. I sought and found him in every place, and could truly say, when I lay down at night, 'Now I have lived a day.'<sup>23</sup>

Mystical experience was a by-product in Wesley's life; he never sought it as an end. Curnock says that if one asks why the early Society "did not drift into mysticism, as so many of its predecessors had done," the answer is that they were too practical; there were things to be done. Wesley found God in activity. He fused faith and works. Passive Christians often wonder at the peace and depth of some of their fellows who are eternally active and busy. They are sure these members never take a week off for desert wandering. Wesley took long periods for prayer and meditation each day, but in addition the richness of life came flooding in to him in the thick of the fray. His mind could be lofty while his hands

<sup>22</sup> Wesley adds a most intriguing remark immediately. He outlines the Mystics' teachings for Samuel and urgently asks his opinions of them, adding, "They may be of consequence not only to all this province, but to nations of Christians yet unborn." (*Works*, VI, 602.)

<sup>23</sup> Professor Olin A. Curtis held that Wesley did not receive the witness of the Spirit until 1744 and fixed upon this passage as evidence. See his *Christian Faith*, p. 375. Wesley's own words are a sufficient reply to this, "I mean not as at this time." Wesley placed no prohibition on the Spirit's continued witnessing.

were low. He had a repose, says Fitchett, "of the quiet which is born of great problems solved."

In modernizing Jesus, and in admonishing our fellows to imitate him, we easily fall into the peril of trying to press first-century methods on to twentieth-century requirements. The person with the Christ Spirit to-day would not necessarily fulfill God's will most completely by the mode of Jesus' procedure. A complex civilization with its intricate and developed mentality might demand a different discipline. Anyway, we marvel as we see the lone figure of Wesley traveling the roadways of England, planting an undying fire in the human race. We hear him say when once he was tempted to stop and enjoy a sunset, "I believe that there is an eternity, I must arise and go hence." Fitchett finds two lines from Andrew Marvel which echo the hastening figure of Wesley,

"Ever at my back I hear  
Time's winged chariots hurrying near."

Wesley's mysticism? He sent this note to Benjamin Ingham in September, 1735, "Fast and pray; and then send me word whether you dare to go with me to the Indians."

[EDITORIAL NOTE. Wesley's favorite testimony of this spiritual gift was to quote one or more verses from this hymn of Charles Wesley]:

O Thou, who camest from above,  
The pure celestial fire to impart,  
Kindle a flame of sacred love  
On the mean altar of my heart!

There let it for thy glory burn,  
With inextinguishable blaze,  
And trembling to its source return,  
In humble love and fervent praise.

Jesus, confirm my heart's desire,  
To work, and speak, and think, for thee;  
Still let me guard the holy fire,  
And still stir up thy gift in me.

## CHRISTIAN UNITY

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MERGER talk among major Protestant denominations is in a fair way of becoming more than a respectable demand; it is rapidly approaching the epidemic stage. If such is actually the case, what ought our attitude to be? The efficiency expert tells us to fall in line and chant a psalm of its praise. Under the leadership of the denominational zealot we may chorus its condemnation. But ought we to do either?

Our present situation, first of all, seems to call for a clear distinction: lodging vague charges against opponents is not the same as raising pertinent issues. This applies to parties on either side. American religious life is a complex affair. This one fact should make it clear in advance that wholesale charges are exceedingly difficult to substantiate. Nowhere is generalization more apt to degenerate into the flaunting of dangerous half-truths. Then it becomes a vicious form of self-deception. Epithets generate the fires of prejudice. Rarely do they encourage the habit of deliberate judgment. On second thought, is it clear that there is a *scandal* in the Christianity that we profess? If so, is the fact of denominations the one all-inclusive disease? To many this is far from being a clear revelation. Rather it appears that some of this scandal talk is part of an alibi literature that places a severe strain upon the meaning of words. "Divisive denominationalism" may be excellent alliteration, but what does it aim to describe? In the main, most of the cantankerous elements that appear in our religious activities are charged to denominations. Of diseases of the human spirit that our religious experience has not yet cured, there are entirely too many. But to catalogue all of them under the name of denominational organization is oversimplified diagnosis. In the field of medicine, it would be called quackery. For instance, envy, vain glorying, slander, are not unknown among spiritually immature members of churches in the same city and of the same denomination; indeed, between members of the same local church. There is a real difference between wholesale charges against what we think is a deplorable situation and a careful analysis of relevant facts. If our passion is for truth, expediency must be dissociated from it. For truth is like a city that is set on a hill. Such a city cannot be hid, except by making it less of a city. And many a truth has been hidden for a time by making it less of a truth.

Can we agree on a second point? In general form, there is a common goal for Christians: the transformation of every aspect of our lives by the leaven of good will as it is in Jesus. That means that love must supplant ill will. And here agreement seems to close. For Christians try to walk toward that city of common hope by different paths. But really is that a crime, or even a calamity? Is it not rather a normal expectation? And for two very good reasons. In the first place, Christians are persons that are growing up. No way has been found to force liberty-loving human nature into a common mold. Secondly, spiritual ends are never attained by any one final or magical method. A goal most assuredly is qualified by the means used in its attainment. End and means cannot be separated. But is that unity one that excludes all elements of diversity? Consider the flower garden. There is unity enhanced by wide diversity. Do we want a kind of religious uniformity that costs our very souls? Are the spiritual adventures of men to be chained either to a gigantic super-methodology or to geographical survey markers? No community has only one set of needs. A cemetery is the only place that boasts such simplicity. In life men differ greatly. If it please God, that shall always be one of the basic facts. Denominationalism may be only a partial solution for that fact, or it may be none at all. But does "Christian Unity" carry its own unquestionable guarantee? At times it appears to be the banner under which the forces of Christendom are invited to share in a "strategic" retreat. This is no point for dogmatism. At any rate, organized Christianity should not deceive itself and become blinded to its real task and its own actual deficiencies in doing that work. It must not be forgotten that there are various ways of generating good will, as well as of ill will. The fact of denominations cannot support exclusive claims at this point. Instrumentalities for doing the work of the Kingdom must not be allowed to obscure the specific character of our aim. God fulfills himself in many ways, and by various paths he seems actually to be leading men toward the city of abiding life. There is no one royal road.

Why are we so perturbed about this matter anyway? One of the more indirect incentives seems to be something like this. The World War has cut a deep gash across the memory of our generation. Especially in the early days, this gruesome conflict was charged against organized Christianity. To many there seemed to be some truth in the accusation. We are once and again restive under its memory. As the time goes on the churches have developed an extreme sensitiveness as to their limitations. The war only accentuated that. Under this sense of failure comes the high resolve that needful changes shall be made. And so slogans about a

"united front" find favor. Even those who repudiated the blame for the war from organized religion have said: This thing is such an unspeakable crime that it must not be again, if the organized forces of Christianity can prevent it. And once more, as a means of preventing future disaster, we listen to a solemn call for a realignment. But the war mind weighs still more heavily upon some of us. Those were the days "when we all went mad together." Jesus was dressed by us in khaki. Our sanctuaries resounded with words poisoned by the passion of ill will. In time the atmosphere has cleared somewhat; the scenes are changed. Days followed in which confessions of gross error and sin have been wrung from many hearts. And is it surprising that in the name of organized religion some are seeking for a form of group repentance? For some, church union supplies that form. Yet not all of the unwelcome forces in modern life may be traced to the lair of war. Perhaps the World War was only a symptom of deep-rooted social diseases that afflict us. Singly and in unison these forces oppose the plain intent of the Christian religion. Their total effect is to force upon us the sense of relative powerlessness. Friends of religion have resolved that something must be done. And the most direct point of attack is through the adjustment of tangible machinery. These results are immediate and visible to all. This procedure seems irresistible. But does it touch the heart of our religious ailments? Are we in any danger of confusing religious progress with a tinkering over its machinery? "Comprehensive Christian Brotherhood" is a noble emblem, but is it identical with the union that now we seek?

A serious attempt to understand the source of our restlessness in respect of these matters leads, I think, eventually to one point: Beyond our need for readjustment in partisan methods for doing the work of the Christian religion is the need for clarifying in our minds the exact nature of its goal. Do we understand that as we ought? For here again end and instrument are mutually qualifying. It is disastrous to work at either pole alone. I think it especially short-sighted to spend overmuch energy on ways and means, without at the same time seeking to clarify the goal. Words from Lincoln's famous "House-Divided-Against-Itself" speech come to mind: "If we could first know where we are, and whither we are tending, we could better judge what to do, and how to do it." These words have fresh point in view of proposals frequently before us. One favorite is, "Consolidate the churches." There are too many of them. They duplicate work and are expensive. With more concentrated funds and a fully co-ordinated program, much more could be accomplished. By consolidation the Christian forces can present a solid front to the hosts of evil that invade the community. When petty bickering and wasteful

competition are eliminated there will be more power available for constructive ends. And so the story continues to run. Practically all of these anticipated benefits are highly commendable. They share two common defects: they assume that the end of all this effort is perfectly clear; they focus attention upon an efficient agency rather than upon the nature and needs of concrete personalities.

A second prescription is, "Relocate the churches." There is a note of hope in this proposal. Aside from some smaller communities, churches are not too numerous. The plain fact is that only a small percentage of the folks could be accommodated at the time of services. Since the church is organized to reach folks with its message and healing ministry, let us adapt the institutions we have to the changing needs of community life. Mistakes have been made in the location of churches. Many of them are unavoidable. Men are not omniscient. What time and the many tides of modern life may bring to a community is beyond human ken. Accordingly, let us plan our total religious program. Wherever feasible, let us have boards of comity for the allocation of new territory. Then, too, relocation in terms of specific needs will enable each church to adapt its ministry to local conditions. Communities are individualistic much the same as persons. Here is where the idea of a diversified ministry begins to function. Modern life is standardized overmuch. The church must be wise in its own day. "The cure of the competitive spirit in the churches is through each church seeking to render a distinctive service to its community. Nothing else will bring this to pass." But here again the goal is left vague, or a doubtful one is allowed to stand without examination. Within themselves, communities are supposed to be homogeneous and relatively constant in their needs. The outcome is that persons are lost within a group abstraction and by emphasis upon programs.

It appears that our one great need is to determine more exactly the end of our religious activity, and to see that end and instrument are co-ordinated within one whole. We cannot neglect either one. But for two reasons we have found it easier to work at the instrument-side of the problem. First, because it is a simple point for us to agree to be active —as long as each one may be active in his own way, as long as goals are undefined. Secondly, there is an attitude in Protestantism, axiomatic since the days of Schleiermacher, that religion and the work of thought go ill together. But ends cannot be clarified and co-ordinated without precision of thought. As a protest against certain kinds of intellectualism this emphasis is abundantly justified. But its opposition to the identification of religion with any kind of dogmatic theology has overreached itself. Unconsciously, this attitude has crystallized into a new

brand of dogmatic intellectualism. It says: Experience unites, intellectual formulation divides. Thinking results in divergent views of religion; therefore, let us not think. Religion is more than creedal formulations; therefore, creeds are unimportant. In religious experience Christians are at one; in respect of doctrinal beliefs they present the sorry spectacle of a house divided against itself. Religious experience is richer than logic; let us cleave to the one and despise the other. Variations of this theme can be multiplied at will. But a little examination shows that they express half-truths, and thrive on a spurious basis. They are loaded with false assumptions. What especially needs to be pointed out in this connection is that, in varying degrees, they are nurtured by a desire to make out a case. If one accepts the final validity of the desire for organizational unity at any price, then creed, doctrine, thinking, seem to be the bane of our religious life. The passion for unity in church organization may prove a great disservice to religion at this point.

So far as I can see, there is one way to deal with what may be called "emotional beliefs" of this variety. Such an attitude is more than an idea; it is a conviction, an idea considered as a plan of action on behalf of an interest. To begin with, we must understand that to such a belief a calm consideration is unwelcome. There is not time and place to ask the reason why. The *why* is immersed in the stream of overt activity, and is clustered about with emotional fervor. The idea, the object of action, is clothed with the approval of our emotional nature. In this way, propaganda and prejudice often manage to live on borrowed capital. At times this "religious experience" that makes all men one needs to come under suspicion. It appears to borrow support from two questionable and contradictory sources. It assumes, first of all, that complete uniformity of religious faith and practice is indispensable to the welfare of the Christian life; secondly, that the way to secure a desirable unanimity in religious matters is *via* the abeyance of the intelligence. Some may object to this form of statement. But let us take these assumptions in order. The notion that a tailor-made uniformity of religious faith and practice is the ideal is open to serious question. To begin with, it is a subtle reinstatement of the intellectualist fallacy. It surreptitiously introduces the idea that a doctrinal basis must be found to which all Christians of whatever temperament and cultural level could give assent. And doctrinal barriers are by depression to be rendered harmless. Ideas and conceptions in religion are to be denatured, to the extent that they may be passed unnoticed. Such is the fallacy of reductionism. It is plain that such a body of doctrine must be confined to a minimum level, and cannot therefore aim at an adequate statement of the *truth* of religious

experience. Such a common ground would be utterly colorless and anæmic. But as long as it bears any vestige of doctrinal content, it would function, even as a corpse. Otherwise, what meaning would remain to the faith side of religion? And if this interpretation side of religion is to be rendered wholly innocuous, why attribute to it so much significance, either for good or for ill?

Such a doctrinal basis is really a misnomer for a group of sentiments about religion that shrink from the light of examination. Ordinarily that should end the story. But this type of fallacy belongs to the family of die-hards. By placing the desire for religious unity ahead of the search for the truth of religion, this approach alienates the spirit of religion from the forward-looking minds of our time. When and where have philosophers met and solemnly declared that the curse of philosophy is found in divergent points of view? Such a meeting would be the best evidence that these men were no longer philosophers, but pettifoggers. Where in the modern world have scientists met to vote the reduction of scientific views to a level of agreement for all who aspire to the rôle of scientist? Can our imagination take in such a betrayal of the scientific spirit? Individual philosophers and scientists who seek such an ideal evoke only pity. Why in the name of religion should we clamor for a condition that belies both the history and the heart of the religious quest? There is a strength in diversity of methods that are dominated by a common purpose to follow whither honest truth-seeking shall lead.

Consider now the second assumption, that a basis for Christian unity is found *via* the abeyance of the intelligence. Granted that the faith side of religion may be rendered practically innocuous, what remains of religious experience? What has this remnant to offer? What is "experience" that is either belief, or emotion, or activity of will? Has the ghost of a defunct psychology returned to haunt us? Is there a religious sentiment called love (or any other name) that is dissociated from concrete personality? This notion of dispensing with an abstract intelligence in favor of an equally abstract sentiment or half-blinded activity is a chimera of indolence and muddle-headedness. It is an unfortunate part of our Protestant heritage: the insipid habit of depreciating intelligence and its legitimate work in religion. The cure for differences in conviction, where a cure is needed, is not to be found in falling back upon a vague sentiment or efficient activity. Frequently these differences begin in prejudice. What is the cure for that? Just a clearer perspective that sets a prejudice in its true light. Men get beyond the handicap of prejudice by more accurate and consistent thinking, not by less. In that direction the discovery is made that truth is not simply a favorite selected

from many opinions. Truth means insight into a higher way of living. If there be a scandal in Christianity, it is not that we differ in our insight into the riches of life in Jesus; it is our willingness to seek a uniformity of life below the level of Jesus; it is the refusal to see that a really desirable unity among Christians lies on that higher level where light is the symbol.

The divisiveness that Christians ought to decry is not divergence of opinion, but an intolerant and cantankerous spirit one toward the other. Divergence of opinion among those who love truth is a sign of life, not of decay. Christians must learn so to love truth that they may disagree in the spirit of learners. In the clash and corrective of divergent views on the fundamentals of religion lies our hope of a virile faith. Divisiveness of spirit is a by-product of immaturity. Its springs from childhood's lack of perspective. We may lament its presence. It is better to seek a cure through a sound mind. As we mature in mind and heart we become more reasonable in outlook and attitude; each is a token of the other. The growth of the sciences, of philosophy, of fine arts, and of moral ideals shows a progress in discovering more universal and rational elements within those several areas of experience. Reason in its broadest and concrete nature universalizes, and therefore harmonizes. Madness is irrationality. Petty bickering is a form of madness. As men achieve reasonableness of mind they come into the heritage of sanity and tolerance of spirit. Reason unties the chains that bind to isolated stakes, and gives range of vision. During the madness of the World War, where were the isolated instances of unbroken friendship? Among men of distinctive achievement in some field of learning, where the more rational mind through habituation was able to retain its poise and perspective. That, too, is a lesson of history. Now men do not stumble into that higher way. It costs the arduous labor of climbing. The unity for which Christendom longs lies above the cloudlands of irrational and immature sentimentality. Below that clarified perspective a peace that makes for richer life cannot be found. For Protestantism that means a return from its excursion into the arid lands of a "religious experience" devoid of rigorous and rational thinking. Only so can the goals of high spiritual adventure be made sun-clear and kept alluring. Then diversified plans shall no longer frighten us. The city of our goal lies four-square, and its triple gates stand open on every side.

## A BASIS FOR INTERNATIONAL AMITY

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THE cross-fertilization of culture has been and is one of the main factors, though little recognized as such, in social and intellectual progress of mankind. The traveler who went to a foreign country in search of knowledge and brought with him to his native land a knowledge of the cultural achievements and activities of other peoples, performed a service of which we have hardly any exact knowledge, and much less definite appraisal. Similarly the function of the foreign student in the dissemination of culture and promotion of good will has not, even now, been clearly understood. Since the World War, there has come about an earnest desire that just as science has helped to create a neighborhood out of the far-flung countries of the world, so also out of that neighborhood man's spiritual ideals should help to create a brotherhood of races. While it is true that different peoples do have varied accidental interests—and here they cannot meet—yet it is also true that all the races have a region of common aspirations and achievements—and there they can all come together. Hence it has become the business of all thoughtful leaders and prophets of the New Age to look for this common meeting ground, and utilize it in bringing different races together so that the hidden purpose of this New Age may be revealed and realized.

While science has helped to break down the physical barriers, other obstacles have sprung up, and they militate against the union of the different races of mankind. Rightly does the poet Tagore point out therefore that men go on living as though the old limitations were still real. In place of the natural boundaries, artificial modes of exclusion, such as the immigration laws, prohibitive tariffs, passport regulations, etc., have been put up by them. These new obstructions being artificial, says the poet, are not only a burden to the people, but by the might of their dead material create deformities in their moral nature. Hence such obstacles tend to keep the different races spiritually apart, though they have come physically near. Therefore if the world-neighborhood is to be made into a brotherhood, it could only be done by helping mankind to realize a unity, wider in range, deeper in sentiment and stronger in power than ever before. Since our problem is great and complex, we have to

attempt to solve it on a bigger scale, to realize the God in man by a larger faith and to build the temple of our faith on a sure and world-wide basis.

The Great European War was fought to end war, and yet we seem to be farther to-day from peace than we were prior to that war. The nation-spirit is still marching on and many far-seeing statesmen are sounding notes of warning. Not long ago the famous English philosopher and noted writer Bertrand Russell wrote saying that the strongest democratic passion in the modern world is nationalism, and it is that that is bringing the nations to ruin. With the progress of methods of destruction, it is to be expected that the next great war will kill about half the civilian population on each side. The intellectuals in every country, ever since 1914, have been doing their best to accelerate and intensify this disaster by exasperating national hatreds, spreading untruthful propaganda and selling their brains to the War Offices and Navy Departments of their respective governments. From this madness, all who wish to save the world must emphatically stand aside. War, righteous or unrighteous, defensive or offensive, means, thanks to modern science, the death of all that has value on both sides.

The international jealousy, commercial rivalry, the race for armaments and the revolt of subject races seem to threaten the world with a universal disruption in the near future. When the world is thus menaced by the spirit of nationalism, is there any way of ushering in the reign of peace—the brotherhood of man? This world is a moral world and as long as we do not recognize moral principles in human relationship, so long shall we continue under the tyranny of the nation, and there will be no universal peace, no international friendship. Nationalism has broken up the wholeness of human society; further, it has created a social atmosphere which continually emanates such collective ideas as are prejudicial to interracial understanding. Many evil passions and destructive ideas are now controlling the nations of the world: race pride is generating contempt and hatred of others; greed for wealth and power makes the powerful exclude the weak from the benefits of their civilization; suspicion and distrust of other nations, equally powerful, eats away the heart of wholesome human relationship; commercial and political gluttony exploits helpless peoples and their lands. Nationalism is thus depriving man of the vastness of his purpose and his society of the beauty of its completeness.

In spite of these disquieting aspects of the world situation, we seem to see the dawn of a New Age in human history. Just as the French Revolution rejuvenated Europe in thought and life, so also the Great European War shook the world from coast to coast, and released new thought

currents and spiritual forces. Having been stirred as never before, thinking men are now seeking seriously for ways and means of educating the people to carry out the purpose of this New Age. Just as the collective egoism of the nation has hitherto been cultivated in our schools, even so, says poet Tagore, it will be necessary, for the purpose of the New Age, to establish a new education on the basis, not of nationalism, but of a wider relationship of humanity. Further, it is necessary to create opportunities for revealing the different peoples to one another. A common meeting place is found for interracial and international co-operation in the region of culture; since culture is the achievement of the people—not of the nation—they are ever ready to share their cultural wealth with others, conflicting interests being absent in that region.

Since the war, there has come about in the West a new movement to use cultural co-operation as a means to promote good will. As a result, the Institute of International Intellectual Co-operation, under the direction of Professor Alfred Zimmern, was organized in Europe. Professor Zimmern, like the poet Tagore, holds that the problems of the modern world demand a special kind of education in which world consciousness is substituted for national consciousness; but he maintains further that only by a widespread understanding of the differences in national viewpoints can real international co-operation be attained. He seeks to accomplish this in two ways. The first is by means of contacts; the second, by the study of international relations. He brings together in Geneva every summer a group of the best students from thirty or forty countries and also lecturers of world-wide repute on International Relations. The fact that the school is held during summer in Geneva is considered in itself significant, for it enables the students to study present-day problems in the laboratory where the experiments in international co-operation are being made.

Professor Zimmern declares that in order to attain true international-mindedness, the relations between nations must be approached from every conceivable angle. It is his conviction that a knowledge of national cultures as well as national policies is necessary to those who wish to engage in international affairs. The study of international relations is, therefore, approached from a different aspect each week of the summer months when the institute is in session. The subject is considered from the point of view of history, economics, geography, art, literature, philosophy, law and psychology. Eminent men who are specialists are engaged to lecture on those subjects. Professors Gilbert Murray, of Oxford; J. Maynard Keynes, of Cambridge; Ferdinand Maurette, of the International Labour Office, and Dr. Ernest Jaeckh, of the *Hochschule*

für Politik of Berlin, are among the lecturers secured for July and August of this year. The work of this institute has met with marked success during the last six years of its existence, and it must also be said to the credit of the institute that the problems of international relations have never been approached elsewhere in so broad a manner.

Similarly, the Institute of International Education was founded in the United States by some American idealists for the purpose of cultivating better understanding through educational agencies between America and the foreign countries. With this end in view the institute has been organizing and encouraging such activities as the exchange of professors and other intellectuals, the establishment of interchange student fellowships, the holding of conferences on international education and the publication of books and pamphlets on the systems of education obtaining in different parts of the world. It has also been instrumental in establishing many of the present-day exchange fellowships between Europe and America. Every year the corresponding agencies in the European countries notify the institute that they would undertake to provide board, lodging and free tuition for a number of American students. In return, the institute in New York obligates itself to provide similar opportunities for students from each of those countries. Outside of the great number of American students prosecuting their studies in Europe at their own expense, there are over one hundred students from America on such exchange fellowships studying in the different countries of the Continent.

When we turn our attention to America and her southern neighbor, we find that the relations between them have not been very cordial during the last few years, owing to the North American economic imperialism. It must also be mentioned that, by reason of her cultural affinity, Latin America is attracted more to France and Spain than to the United States. Moreover, the tendency on the part of the Latin American Republics to stress their national individuality is becoming even more intense with the rise of national consciousness. Under such circumstances it is nothing but natural that they should desire the friendship of the United States only on a basis of reciprocity. In view of such strained relations, some far-seeing statesmen in both the continents are organizing cultural societies to encourage more amicable alliance between them. As a gesture of friendliness, the Institute of International Education invited some months ago a group of twenty representatives of a newly formed body in Argentina, known as the Argentine-North American Cultural Association, to enjoy the hospitality of the American institutions of learning. That party, made up of university professors, medical men, scientists and child welfare experts, spent a few months visiting and

inspecting schools, hospitals and social service organizations in the prominent cities and towns of the leading States. Several such Cultural Associations have been organized now in the Latin American Republics for the purpose of promoting better understanding and closer connection between the two Americas.

It is rather significant of the times that thoughtful citizens everywhere are very responsive to the idea of forming societies for cultural co-operation. The Hungarians, for instance, have organized the Hungarian Society for the purpose of encouraging the exchange of students between the Hungarian and American universities. According to the present arrangement the Hungarian government offers to American students five fellowships, which are available in any of the universities in Hungary or in the Academy of Music in Budapest. And, in return, American colleges have extended their hospitality to nine Hungarian students. Other plans are under consideration to enable Hungarian students to study the American industrial organizations and their efficiency methods. Besides, the Hungarian Society of America, with headquarters in New York, serves as a social center for all friends of Hungary and also arranges lectures on Hungarian affairs and exhibits sculpture, painting and other art productions of the country.

There are similar organizations for the promotion of friendly relations between Italy and the United States, and among them the Italia America Society and Casa Italia are outstanding associations. The place of Italy in civilization is best realized by trying to eliminate that place from European history. Take away her contributions to law and government, and her leadership in the realms of science and culture; what is there left of Western civilization? In recognition of Italy's share in the progress of mankind, Italian students and professors are invited, under the auspices of those societies, to study and lecture respectively in American educational institutions. Similarly, American students are asked to enjoy the intellectual hospitality of Italy; they are awarded fellowships to study architecture, sculpture, painting, classics and musical composition. Such associations for the exchange of culture exist also in Poland, Germany, Scandinavia, France and Great Britain.

A couple of years ago an organization was formed in New York to advance cultural connections with Russia. An intensive program for the interchange of ideas and information is being arranged by that society. Already several branch organizations have been established in some of the important American cities. An extensive library of contemporary Russian music was recently opened in New York with the assistance of musicians of both the countries. It includes works of every recognized com-

poser, and is open to the use of musicians and students of music. The art and book committees of the society cultivate contacts with experts in Russia in order to keep the people informed of interesting developments in important fields, and American books are freely exchanged for various valuable works of Russian authors. Negotiations for exchange of students in several of the music and theatrical schools, colleges and universities of Russia are now under way. The work of this organization is allied with that of the Society for Cultural Relations with America.

Outside of these there are also many independent organizations, both in Europe and America, which are trying to promote better understanding through cultural co-operation. But all of them cannot be included within the short space of an article. However, the novelty of one or two recent developments in the United States may justify the indulgence of referring to them. A new movement to encourage undergraduates to spend the Junior year abroad is quite noticeable in many of the leading American colleges. Even scholarships given for the purpose have come to be designated as the "Junior Year Abroad" scholarships. Therefore there are many American students who are now spending their Junior year in foreign countries. The basic idea in this movement is that the undergraduate of that age, being more plastic and open-minded, imbibes readily the culture of another race; such experience widens his outlook, broadens his sympathies and develops his spirit of internationalism.

The other interesting movement is what is known as "the Floating University." Its main purpose is to give its students a first-hand knowledge of the different countries of the world, its peoples, their habits of life and thought. The students of this university are taken round the world under the guidance and instruction of experienced professors especially chosen for the purpose from different American universities. The curriculum comprises a wide range of subjects, including languages, sociology, philosophy, religion and history. The students are divided into various groups according to their special interests, and are expected to attend classes regularly while traveling. The work done at sea and in ports is supplemented by observation tours under the direction of the professors of the departments concerned. Such contacts and visits, it is maintained, will give them a sympathetic understanding of the different races and their cultures. Though it is only five years since that university first began to function, yet it is making a sincere attempt not only to co-ordinate theory with practice, but, even more, to broaden the students' outlook and widen their sympathies.

The reader is perhaps now ready to ask: what about cultural relations with the Orient? Though there has not been much sharing of cul-

ture between the Occident and the Orient in the last century, yet a large number of students migrated to European centers of learning, as Europe held then the spotlight of educational progress. Such centers as London, Paris, Berlin, etc., were very popular with students from the Orient. Within the last few years, however, the student migration from Asia to the United States has steadily increased. The foreign student registration in American colleges and universities shows that at present the largest number of foreign students are really from the Orient. For some time past the relations between Japan and America have been greatly strained. In view of that situation a Japanese-American Cultural Society was recently organized in New York to cultivate friendliness between them. It is encouraging to note that there are 650 students from Japan studying at present in various institutions in the United States. Similarly, students from Korea, the Philippines and India migrate now in large numbers to America in quest of knowledge. Among all the countries of the world represented in American centers of learning, China has the largest number, the enrollment being well over two thousand.

It is but natural that England, France and Holland, with their Asian possessions, and Germany, with its traditions of scientific scholarship, should have not only been interested in the Orient, but also produced outstanding Orientalists and schools of Oriental studies. To America, however, the Orient was not of any special interest, as the former was too much concerned then with her own domestic problems. Though the Americans speak of the "Near East" and "Far East," they overlook the fact that they are misnomers as far as America is concerned. Yokohama is the same distance from Seattle as Naples is from New York. The "Far East," which embraces China, Japan, the Philippines and the Dutch East Indies, is, in fact, nearer to the United States than is the so-called "Near East." Be that as it may, it is gratifying to note that America is now beginning to show greater interest in the Orient.

Many of the leading American universities are not only offering scholarship aids to students from the East, but also introducing courses on Oriental subjects. A recent investigation of more than five hundred institutions of learning revealed that one hundred and eleven of them offer courses on the literature, philosophy and religions of the East, with a total enrollment of more than six thousand students. Harvard, Yale and Columbia offer courses on Oriental languages, fine arts and history. Princeton University has a great project now under way to catalogue, edit, translate and publish over 3,000 Oriental and Occidental manuscripts. It is reported that the materials contained in them would help to alter certain aspects of present knowledge of the Crusades, and

the history of chemistry, arithmetic, astronomy and medicine, thus revealing the debt that Western peoples owe to Arab and other Oriental civilizations. It is calculated that the completion of this task will take centuries; but, when it is done, the university will have made a distinct contribution to the history of Oriental civilization, and created for itself the reputation of being a great center for such research work.

Outside of those outstanding institutions in the Eastern States, the chief centers of interest in Oriental affairs are on the Pacific Coast. Facing, as they are, the countries of the East, the Pacific Coast States are striving to develop closer relations with them—relations growing not only out of the increased commerce and travel, but also out of the gradual adjustment of the long-disturbed relations between the Oriental and American peoples of that region. America's interest in Oriental studies is of recent origin. In Europe a greater emphasis has long been laid on the literature, language, history and arts of Oriental countries. Though Europe has produced some Orientalists of pre-eminence, yet the output, numerically speaking, of the European universities has been rather small. But the work turned out by them has been, in the main, a higher quality, because of the longer interest in and closer contact with the Orient which have made possible the ripening of minds versed from youth in the affairs of the East. In time, America will also develop Orientalists of real merit and genuine ability. Till recently, American emphasis has been more on the study of contemporary politics and economics than of the arts and languages. In view of the recent recognition that the time is at hand when the Western world must learn more from and about the Orient, studies in Oriental literature, history, philosophy and religions are being popularized now in most of the institutions of learning in the West.

The East and West are necessary to each other, since they emphasize different and, not infrequently, complementary aspects of truth. The Western continents have been engaged in securing protection against physical death. On the other hand, the striving of the Eastern peoples has been, as the poet Tagore points out, to win for man his spiritual kingdom, to lead him to immortality. By their present separateness, East and West alike are in danger of losing the fruits of their age-long labors. For want of that union, the East is suffering from poverty and inertia, and the West, from lack of peace and happiness. The spiritual impotency of Western civilization having been disclosed by the World War, some of the thinkers of the West are now beginning to feel that the Occident must draw some benefit from the spiritual wealth of Asia. "There are a number of us in Europe," writes Romain Rolland, "for whom European civilization no longer suffices—dissatisfied children of the

spirit of the West, who feel ourselves cramped in our abode, and who, without depreciating the subtlety, the brilliance, the heroic energy of the philosophy which conquered and ruled the world for more than two thousand years, nevertheless, have had to confess its insufficiencies and its limited arrogance. We few look toward Asia." Such sentiment is expressed by many eminent Europeans. And yet how pitiful it is that, when Europe is turning toward the East instinctively, we, of the Orient, are unaware of its claim for succor and fail to recognize the honor of the call to serve humanity at this hour of need!

Where is India, the mother of philosophy and religions, in this new movement to exchange cultural hospitality? Having played so important a rôle in the history of civilization, is she not to be the fountain-head of Indian wisdom and Oriental culture? In ancient India, our universities served two great purposes: they were, first of all, centers of learning where students acquired knowledge from the best products of the Indian mind; and secondly, they were centers of India's hospitality, where foreign students who come in quest of knowledge were welcomed as guests. But alas! our modern educational institutions are India's "alms-bowl of knowledge." There is not a single university to-day in the whole country, with the exception of Visva-Bharati, to really fulfill one or both of those functions. Even to specialize in Oriental studies, a son of the soil is obliged to go to Europe! Could intellectual poverty in any civilized country on the face of the earth be any worse? The introduction of Western learning into India at the expense of her own culture, the training of men in India for the carrying of the white man's burden, and the woefully low economic condition of the country have reduced her to this shameful state. It is no wonder that such disgraceful position and the pressing need for an Indian seat of learning drove the poet Tagore to set himself the task of founding an Indian university—a center of culture to help India concentrate her mind and to be fully conscious of herself; to seek the truth and make that truth her own, wherever found; to judge by her own standard, give expression to her own creative genius and offer her wisdom to the quests which come from other parts of the world. With such ideals, Visva-Bharati came into existence as the seat of Indian culture and center of India's intellectual hospitality.

During the last eight years of its existence, famous scholars and students from different parts of the world have already been there to share India's cultural hospitality. Professor Sylvan Levi, of Paris, who is probably the greatest living Indologist, was there for some time as a visiting professor. Other famous European scholars such as Dr. Stella Karmarisch, Mlle. A. Karpellez, Professors M. Winternitz, Collins, M.

Benoit, Lim and Bache have all been its honored guests. The Italian government sent Professors Tucci and C. Formichi, the noted Orientalists of the University of Rome, to enjoy India's hospitality at Visva-Bharati. Dr. Sten Konow, of Christiania, was also there for some time as guest of the institution. Though Visva-Bharati is in its infancy, yet pilgrims of knowledge from the West and the Far East have not been conspicuous at any time by their absence in this center of culture. India is, indeed, thankful that she has at least this gift of her eminent son to save her face and extend her cultural hospitality to the seekers of knowledge and messengers of good will from the West. In view of the fact that a new interest in Oriental culture is aroused in Europe and America, a greater effort must be made not only to revive our culture, but also to establish a larger number of such cultural centers in India, China, Japan and other countries of Asia to provide common meeting ground for East and West.

Though this new movement, for the promotion of better understanding among the peoples of the world through educational agencies, is only in its early stage, yet those who have had something to do with it bear witness to the fact that the students and professors who have returned after an enjoyment of educational opportunities in foreign countries exhibit an increased breadth of vision and keener interest in international affairs. It is to be hoped, however, that not merely the beneficiaries themselves may profit through such exchange of cultural hospitality, but also the nations they represent, and that better understanding and friendly relations may be fostered and established among them. We are, indeed, witnessing a cultural co-operation in this generation, which is bound to have a far-reaching influence in the spread of good will. The foreign student of to-day is destined to play a rôle far greater in its influence and far more significant in its effect upon race relations. The fundamental idea underlying this movement is the promotion of peace through the cultivation of human sympathies. Though this movement of cultural co-operation is of recent origin, yet its importance in the quickening of social progress and the furtherance of good will among the nations of the world cannot be overemphasized.

## THE MORAL IDEALS OF CONFUCIUS AND OF JESUS

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### I. CONFUCIUS AND JESUS

#### *Introduction*

CONFUCIUS and Jesus are the two great teachers who stand pre-eminent as the beacon lights of mankind. Confucianism and Christianity are the two great moral systems. Mohammed advocated and practiced war. For this reason alone, he is below their level. Buddha taught the negation of life; but morals must concern life. Moses was superseded by Jesus. Zeno, Epicurus, Zoroaster and Mani have had their day, and that day was comparatively limited. Moreover, the teachings of Confucius and of Jesus contain all that is of real, lasting value in the other teachings. Furthermore, these two teachers in their moral precepts have influenced, not only taken together, but each separately has influenced, a larger portion of the human race than has any other great moral teacher.

#### *Their Personality*

Nothing ever done by a man or said by him has lacked the imprint of his personality. What Confucius and what Jesus said, we may then assume, was closely related to their temperament and character. When we examine the reception which their teaching had upon others and the reaction which that reception worked upon them, we find something worthy of note.

In this respect there was a great difference between Confucius and Jesus. Although Confucius never gave up his belief in his principles, his failure to get the princes of his time to turn from their licentious and covetous way cast a pall of gloom over him. Jesus, unlike Confucius, had a very short public ministry. Against Confucius' fifty years of teaching, we have only three or thereabout for Jesus. Like Confucius, he met with rejection—in his own family, in his town, by the moral and religious leaders and by the political rulers. He felt as keenly as Confucius did the moral degeneracy of the time in which he lived. But he was never overcome by the discouragement which one would expect his numerous rejections would have brought upon him. His confidence that his teaching would prevail because it was God's teaching enabled him to hold fast the victorious attitude throughout. His personal victory colored all his

teaching. While seeing the corruption of the human heart, he also visioned the marvelous power of God working through the human will to transform the corruption to purity. Confucius lacked that note of assurance. He was conservative, whereas Jesus was radical. He was ever trying to save himself and his generation by gripping fast the rope of the past. Jesus set his face to the future and saw it lighted with hope.

Another phase of their respective characters may well claim our attention. Confucius and Jesus both possessed the rare trait of humility, but their humility was not identical. Confucius' humility was of such a character as to deprive him of the note of authority which was present in all the sayings of Jesus. Confucius had the truth of the matter, but it was truth without eternal energy, as compared with that of Jesus. While himself meek and lowly, Jesus let the divine power speak and work through him. Confucius was humble before truth. Jesus was humble for the purpose of allowing the God of truth to energize him.

Furthermore, the attitude of the two teachers toward the world was quite different. Confucius had what might be called a detached attitude, while Jesus had the definite aim of weaving his life into the life of the world. He had not the stand-off attitude of the scholar, who, when unable to change others, takes pleasure in changing himself.

The difference in their personal attitude, as above described, has had much to do with the spread of their teaching. Confucius' teaching was that of the ages before him. His nation had had it long before his time. It has never spread much beyond the bounds of China, with the exception of Japan and Chosen (Korea). The reason is easy to find. It lacks the vital grip upon life that the teaching of Jesus has had. The marvelous unity and harmony of Jesus' life, viewed from every angle, moral, philosophic, religious, and the completeness of it in all these respects, fill to the full the moral ideals he set forth. The greatness of those who have followed him, in their efforts for the advancement of the world in morals and in other respects as well, can be accounted for only on the basis of the character of the Founder of that great moral ideal.

#### *Looking Backward versus Looking Forward*

A system of ethics with the backward look is by nature foreordained to stagnation, while one that looks forward to a future that glows with the promise of success is bound to make progress.

Confucius had his eyes upon the past, not upon the future. He distinctly says so, when he describes himself as, "One who hands down, not

myself a creator, but trusting in and loving the past."<sup>1</sup> His admiration of the ancients was exceedingly great. Of Yao, Shun and Yü, early Emperors of China, he spoke in the most glowing terms. Again and again Confucius bewailed the degeneracy of the people and the rulers of his own day. One example of his pessimism will suffice: "Perfect is virtue according to the Constant Mean. Rare for a long time has it been among the people."<sup>2</sup> To him perfection was in the ages gone by. In the whole of his sayings there is not one word of assurance that the future has any prospect of reaching the glories of the past.

Jesus, like Confucius, did not disregard the past in his teaching. But for him there was something better than the teaching of Moses, whom the men of Jesus' time revered, even as in China in the time of Confucius men revered Yao and Shun. In the course of the Sermon on the Mount, as recorded in the Gospel according to Matthew, five times Jesus said in reference to the teachings of Moses, "Ye have heard that it was said—" and each time he had a "But I say unto you—"<sup>3</sup> On moral attitudes he broke with the past, though, in doing so, he insisted that what he said was really in fulfillment of the past teachings. And he said: "Think not that I came to destroy the law or the prophets. I came not to destroy, but to fulfill."<sup>4</sup>

But the power in Jesus' teaching was not so much in that he changed from the past and that he had something to add, bringing the old regulations up to date: it was in his optimism. Like Confucius, he saw the weakness of the generation in which he lived. "Oh, faithless generation,"<sup>5</sup> he called it. But out of that same faithless generation he chose a group of men to whom he promised ultimate victory for the teaching which he intrusted to them. Confucius, viewing through rose-colored glasses the sages and heroes of the distant past, accepting the good deeds recorded in the History Classic as the whole of the truth, was so overwhelmed by the apostasy of his day that he was unable to put into his teaching the conquering enthusiasm that insures progress toward the goal of moral perfection. Back of Jesus too was a history in which there were many noteworthy characters, yet a history which did not attempt to paint in unrelieved perfection the character and work of the men of the past. Jesus saw clearly the imperfections of the past. He also saw in his own work the progressive fulfillment of the work of the men of the bygone ages, and he looked forward to the future for the still further working out of the principles he taught for the benefit of mankind.

<sup>1</sup> *Analects* 7. 1.

<sup>2</sup> *Ibid.* 6. 27.

<sup>4</sup> *Ibid.* 5. 17.

<sup>3</sup> Matthew 5. 21f., 27f., 31ff., 38f., 43f.

<sup>5</sup> Matthew 7. 17; Mark 9. 19; Luke 9. 41.

## II. RELIGION AND MORALITY

By Christian writers and by his own ardent followers Confucius has been called an agnostic in religion and in spiritual matters generally. The prime movers in the present Chinese Renaissance in particular have done their best to show how their ancient literature, of which Confucius furnished the backbone and the heart as well, is in harmony with the naturalistic teachings of modern science. They are striving to revive their ancient literature and popularize it by translating it into the Chinese language that is familiar to the man of the street. They are simplifying the Chinese characters in the hope that all may read. This is a most commendable movement so far. But they are also attacking all religion as superstition. They believe that in the course of progress religion will be entirely done away with and that the findings of science and æsthetics will take its place. Believing that Confucius was an agnostic in religion, they are putting him and his teachings to the fore. They are emphasizing those sayings of his which seem to indicate a lack of knowledge or show a disbelief in the spiritual universe.

But, when we examine the sayings of Confucius with care in the original classical language in which they were written, and thereby we come to see how intense Confucius was in his religious devotion, an utterly different front is put upon the matter. Confucius did not deny the spiritual world, but realized that a man has distinct obligations to it. Read his own words, "He that sins against heaven has none to whom to pray."<sup>6</sup> Again he recognized the divine will in the death of friends. When his companion, Po-Niu, was ill, Confucius said, "He is dying. It is decreed (by heaven)."<sup>7</sup> He had also a keen appreciation of the mystery of the spiritual world. When one asked him the meaning of the Great Sacrifice, performed by the Emperor at the time of the winter solstice, he answered,

"I do not know. He who knew that would understand the Empire. It would be as easy to govern as this"—and he merely gazed into the palm of his hand.<sup>8</sup>

"He sacrificed to the dead as if they were present,  
To the spirits as if they were present,"<sup>9</sup>

describes his attitude to the spirit world. He would not put the duty of performing these sacrifices over on another, for he said, "If I am not present at the sacrifice, it is the same as no sacrifice at all."<sup>10</sup> Another quotation says, "Though his food was merely coarse rice or vegetable

<sup>6</sup> *Analects* 3. 13.

<sup>8</sup> *Ibid.*, 3; 12. 1.

<sup>7</sup> *Ibid.*, 3. 8.

<sup>9</sup> *Ibid.*

<sup>8</sup> *Ibid.*, 3. 11.

soup, he would offer a little respectfully in sacrifice."<sup>11</sup> From the Doctrine of the Mean we have this remarkable passage which is ascribed to Confucius,

"The efforts of spiritual beings in the interest of virtue, how manifold! We look for them, but see them not. We listen for them, but hear them not. They are present in objects and we cannot escape them. They make all the people of the Empire to fast and purify themselves, also to put on their best clothes to attend to the sacrifices. Then like sea billows they seem above and on the left and right of the worshipers. In the *Odes* it is recorded,

"The standing by of the Spirits,  
One cannot understand,  
And can you stand them off?"<sup>12</sup>

Though we have all these instances and more, showing how clearly Confucius felt the presence of spiritual powers, it has been the usual procedure to credit him with indifference to all things spiritual. The basis for this common attitude we find in one isolated quotation, namely, his answer to Chi Lu, when the latter asked him about serving the spirits. Confucius replied, "When you cannot serve men, how can you serve the spirits?" Chi Lu then propounded another question, "I venture to ask of death." Confucius answered, "You don't know life. How can you know death?"<sup>13</sup>

Now in taking the sayings of Confucius, one has to be wary. The *Analects* are brief bits, disjointed, and therefore liable to wrong interpretation. In the sayings of Confucius there is mentioned only one disciple asking this question. We have then no parallel question to go by. We have on this subject of the spiritual world the several quotations mentioned previously. All these quotations unquestionably line up on the other side. In the matter of quantity the evidence is preponderatingly against all of those who claim the indifference of Confucius to spiritual matters.

We may well take it that these answers to Chi Lu were not made with the intention of discounting the spiritual world, but were merely made to show the disciple that our main task here is to understand how to conduct ourselves correctly with our fellow men. We may, in fact, take it in somewhat the same vein as Jesus' charge to the man who wanted to follow him, but requested first that he be permitted to go and bury his own father. Jesus told him to let the dead bury their own dead.<sup>14</sup> That was as much as to say that there is business in hand with the living that is more important than that with the dead, for whom we can do little now. Viewed

<sup>11</sup> *Ibid.*, 10. 8, 10.

<sup>12</sup> Doctrine of the Mean, 16. 1-4.

<sup>13</sup> *Analects* 11. 11.

<sup>14</sup> Matthew 8. 21f.; Luke 9. 59f.

in this light, I fail to see that these two answers to Chi Lu's questions are at all significant of the indifference of Confucius to the spirit world.

Furthermore Confucius ascribed his teaching to heaven, and not to himself. Said he, "Heaven produced what virtue is in me."<sup>15</sup> Again he said, "No one knows me." Tze Kung, one of his disciples, asked him what he meant by this statement. He replied,

"I do not murmur against heaven. I do not grumble against men. I study the lowly and attain to high (spiritual) success. *He who knows me is heaven.*"<sup>16</sup>

This is a very deep saying and reminds one of Jesus' words, "No one knows the Son but the Father."<sup>17</sup>

But while recognizing that his moral teachings were of heaven and therefore, in one sense of the word, revealed, his emphasis on the study of the Classics and of human nature was, however, so strong that his system has been regarded as natural rather than revealed ethics.

A moral system like that of Confucius may be perfect in form, yet may fail to operate, for the power in any system of morals lies in the religious ideas behind it. Confucius stressed morality to the dwarfing of religion.

Jesus went beyond Confucius. Confucius spoke of heaven. Jesus spoke of his Father. With him there was a vital relation between the human and the divine. To Confucius, on the contrary, heaven, with personality evidently dimly understood, was as far off as the physical heaven looks to be; else he would not have spoken so often of the Divine Source by the abstract term of heaven. It was through Jesus' trust in his Father that he was able to give such power to his followers. It all came through religion. His ethical teaching is inextricably bound up with his religion. It is this blending of religion and ethics that has spelled success for Jesus' teaching.

### III. PHILOSOPHY AND MORALITY

It may be taken as a fact that though men do not, except in rare cases, think through the problems of the universe, yet all have, backlying in their minds, a theory of its unity or its lack of unity, and they ascribe some cause, fancy or genuine, for the events that transpire in the universe and for their own mental processes. In this way all men are philosophers, whether they admit it or no. It is in this sense, then, that we would

<sup>15</sup> *Analects* 7. 21.

<sup>16</sup> *Ibid.*, 14. 37.

<sup>17</sup> Matthew 11. 27.

endeavor to find the philosophical bases of Confucius' and Jesus' moral ideals. We must find these bases largely by implication.

We have, however, a few statements which give us a good grasp on the philosophical backgrounds of Confucius and of Jesus. Once Confucius said to his disciple T'ze, "I (am seeking) for one (principle) pervading all."<sup>18</sup> On another occasion Confucius said to his disciple Shan, "My truth is one, all pervading."<sup>19</sup> Jesus, like Confucius, had many admonitions, but he also subsumed all under one head, the obedience to one command, namely, that to love the Lord with all one's mind, might, soul and strength. For practical application, or as a corollary to it, came the command to love one's neighbor as oneself.<sup>20</sup> Thus Jesus too sought unity.

With the early Chinese there was the idea that heaven and earth were the progenitors of all things and that they two were both contained in what was known as the "Tao," variously translated as "Truth," "The Way," "The Great Principle," etc. There was a harmony throughout the universe, in both material things and in moral principles, and these two were in harmony one with the other. Confucius inherited this belief.

With Jesus, philosophical and religious conceptions were merged in God as the source and preserver of all the universe. He is the unifier of all, both Creator and Father, with each of these terms meaning all that can be put into them in the highest and noblest sense known to man.

But philosophy is concerned not only with the problem of unity, but also with that of evaluation. On this score Jesus leaves us without any doubt. He placed humanity first in the whole universe and gave intelligence and personality the place at the head of all. "What doth it profit a man, if he gain the whole world and lose his own life?"<sup>21</sup> Confucius also took for granted the primacy of the human mind. He was concerned with man and his relations first, last and all the time.

As regards the responsibility of the individual too Confucius and Jesus were at one. Confucius had no patience with the man who would not shoulder moral responsibility for his actions. Said he, "To see the right and not do it, that is lack of courage."<sup>22</sup> He ever based his teaching upon the freedom of the human will. Again he said, "A great general may be captured, but the will of the common man cannot be taken away from him."<sup>23</sup> Confucius says nothing even of heredity. The individual is supremely in control of his own will.

Jesus too throughout his ministry emphasized the freedom of the

<sup>18</sup> *Analects* 15, 2, 1.

<sup>21</sup> *Mark* 8, 36.

<sup>19</sup> *Ibid.*, 4, 15.

<sup>22</sup> *Analects* 2, 14, 2.

<sup>20</sup> *Matthew* 22, 36ff; *Luke* 10, 27.

<sup>23</sup> *Ibid.*, 11, 25.

individual will. His own words were, "If any man wills to do his (God's) will, he shall know," etc.<sup>24</sup> "Ye will not come unto me."<sup>25</sup> All his teaching, like that of Confucius, was grounded upon the supposition that the individual was his own master and could therefore choose his own moral course.

The philosophical bases then of these two great teachers were very much the same. The unity of the universe under the control of one Supreme Intelligence, the value of mind over matter and the freedom of the individual, are all held by them both.

#### IV. THE INDIVIDUAL

In considering the ethical teaching of Confucius and of Jesus, let us first take up the individual, then the family, and lastly society.

First, then, the individual.

Confucius considered virtue as more to be sought after than life itself.

"The resolute scholar, the virtuous man, would not seek life at the cost of harming his virtue. He would die to perfect virtue."<sup>26</sup>

Confucius then, like Jesus, was not afraid to die for the cause of truth. The difference between the two teachers was that it was given to Jesus to exemplify more fully the truth that both he and Confucius taught.

Confucius exalted virtue as the goal to be striven after, it is true; but that was not all. He believed that the performance of duty was necessary to the attainment of virtue and that also in the attainment of virtue was real happiness. There was in his thought a harmonious blending of all three, duty, virtue, happiness. Of Hui, who in the opinion of Confucius was most remarkable for his virtue, he said,

"Excellent indeed was Hui! A dish of rice, a gourd of water, in a mean alley dwelling. Others could not suffer his hardships, but the joy of Hui was unchanged. Excellent indeed was Hui!"<sup>27</sup>

In teaching virtue, Confucius stressed the individual as the essential factor. First, it was a matter of the heart and was subject to development. It was not merely formal. Then he looked at individual virtue as the beginning of family and national virtue. The steps in the process he gave as follows:

"The ancients, desiring to produce clear, unsullied virtue throughout the Empire, first governed well their own states. Wishing to govern their own states well, they first kept their own families in order. Wishing to keep their

<sup>24</sup> John 7. 17.

<sup>25</sup> *Ibid.*, 5. 40.

<sup>26</sup> *Analects* 15. 8.

<sup>27</sup> *Ibid.*, 6. 9.

own families in order, they first righted their own conduct. Wishing to right their own conduct, they first rectified their own hearts. Wishing to rectify their hearts, they first made their thoughts sincere. Wishing to make their thoughts sincere, they first increased their knowledge to the utmost.<sup>228</sup>

Jesus' idea of virtue was very similar. One has but to read the Sermon on the Mount to see that Jesus emphasized the individual and that he looked for the transformation of society only through the love of the individual for his fellow men of all kinds, even including enemies.

With Confucius, virtue was the highest good, to be attained by obedience to the correct practice, as given to man by heaven, of the regulations of filial piety in the family and outside it; while with Jesus the highest good was to be perfect in love as the heavenly Father is perfect and so bring to pass the Kingdom of righteousness and peace upon the earth. The goal with both was the same. Jesus laid more emphasis on universal love, Confucius more on the love that shows itself in respect for age. Both had a sincere belief that true happiness and inward peace would come as result of the acceptance of the principles which they taught.

#### V. THE FAMILY

With much being said and written these days about the uprising of the younger generation against the restraints which parents have been wont in time past to put upon the young, we may turn with peculiar interest to what these two great teachers had to say regarding the relation of children to parents. There is on this subject much in common between Confucius and Jesus.

That one may see the emphasis which Jesus placed upon the command to honor father and mother, we have but to read his scorching condemnation of the Pharisees in Mark 7. 8ff.:

"Ye leave the commandment of God and hold fast the tradition of men.' And he said unto them, 'Full well do ye reject the commandment of God that ye may keep your tradition. For Moses said, Honor thy father and thy mother; and he that speaketh evil of father or mother, let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given (to God); ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition.'"

I make this quotation because it has been charged that in Christianity there is not the respect for parents that there is in Confucianism.

In the case of Confucius the virtue of filial piety, which is to all intents and purposes honoring one's parents, is so well known as of

<sup>228</sup> Great Learning 1. 3-7.

primary importance that it is superfluous to make quotations in support of it.

But, while both Confucius and Jesus in their teaching inculcate filial piety, they part company when it comes to the relative importance of this virtue as compared with other virtues. Confucius looked upon this virtue as the root of all virtue. Jesus did not so rate filial piety and respect for elders.

"If any man come unto me and hateth not his own father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple,"<sup>22</sup>

said Jesus. That does not sound like placing filial piety at the root of goodness, even if we take the reasonable translation of "hate" as "love less." If we believe that it is what a man puts first in his life that makes him what he is, that wrecks his life or develops it, then Jesus and Confucius are far apart, regardless of the similarity of working of many of the precepts which they taught.

To continue the comparison between the filial piety idea of Confucius and the idea of Jesus of a brotherhood for all mankind, we need also to note the other side, namely, the duty of parents to children. With Confucius this is taken for granted. Parents naturally care for their children. But the emphasis is upon the reverence for age, the necessity for the father to raise a son to care for him in his old age, then at his death to see that the proper rites are conducted, and finally that the sacrifices essential to the peace and comfort of his soul in the next world are kept up. If no son results from a first marriage, a second is arranged for even while the first wife is still living; or a son is adopted. These facts very strongly incline one to discount the altruism of Confucianism as regards the goodness of parents to their children.

We may add too the low position accorded the girl children; for they are without standing in the family in which they are born, and are also in that into which they are married, unless they can give birth to at least one boy baby. We must take into consideration the fact that this makes them of no intrinsic value, but only valuable in so far as they contribute to the propagation of the family ancestral worship. Thus Confucianism utterly breaks down in its theory of family ethics.

With Jesus the idea is entirely different. He recognizes the natural affection of the parent for the child and thereby draws an analogy of the care of the all-righteous heavenly Father and the human father in the following words:

<sup>22</sup> Luke 14. 26.

"If ye, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good gifts to them that ask him."<sup>20</sup>

Furthermore, according to Jesus, children are precious not for what they can do for their parents, but to show mankind the true likeness of perfect trust in the heavenly Father. We quote Jesus' words:

"Suffer the little children, and forbid them not to come unto me; for to such belongeth the kingdom of heaven."<sup>21</sup>

The intrinsic value of the child, whether boy or girl, can be read without effort between these lines. Old age is certainly not placed first in the ethics of Jesus, but rather the humility of spirit that characterizes the little child.

The secret of woman's position in Christendom, I believe, lies in what Jesus says about marriage. Confucianism has always countenanced plural marriage and concubinage, which are, of course, a degradation of womankind; but Jesus made marriage monogamous only and spoke in the most disapproving terms of any deviation from it. He denied the right of man to divorce his wife on any grounds save that of unfaithfulness. Making marriage of this nature, giving woman equal rights with the man, at least the right to one consort only, raised the status of women to a height that Confucianism has never known. In the matter of the family, whereas Confucius emphasized the duty of children to parents, Jesus said,

"Have ye not read, that he who made them (man and wife) from the beginning made them male and female, and said, For this cause shall a man leave his father and his mother, and shall cleave to his wife; and the two shall become one flesh. What therefore God hath joined together let not man put asunder."<sup>22</sup>

Jesus very evidently took the more natural view of family life than Confucius did, though some insist that Confucian ethics are naturalistic! Surely the more natural way is for man to put his emphasis upon the marriage relation than to put it upon the caring for parents and worshiping their departed spirits.

In comparing the effect of these two different types of teaching upon the world of their followers, one may say that Confucian ethics have built up a close family relationship that has narrowed the horizon of the Chinese. Confucianism has stressed obedience, which in these days is a virtue to be as highly prized as it is scarce. But the wider flung, more

<sup>20</sup> Matthew 7, 11.

<sup>21</sup> *Ibid.*, 19, 14.

<sup>22</sup> *Ibid.*, 19, 4-6.

varied front of the ethics of Jesus, in placing next to love of God the Father the love of neighbor, and interpreting that word "neighbor" as our enemy, if we meet him, has made for progress in thought, for wider sympathies, for human brotherhood. These are the results we would naturally look for, and they are the results that have come. The trees have borne their fruit. Confucianism has been true to Confucius in emphasizing filial piety, lifting it up above all other virtues, and that it is which has made China so extremely noted for her respect for age. The followers of Jesus have also been true to him where they have emphasized love of all men, and Christians have justly been expected to be active in expressing that love to all. It has been Respect for Age in the Confucian system or Brotherly Love for All Human Kind in the Christian. Confucianism, while looking to filial piety to convert the government, never did it. Christianity, looking to change the hearts of men, has gone a long way toward doing it. The cruelties of bygone days, human slavery, torture, even cruelty to animals, along with the degradation of women, the exposure of babes, the lack of care for the insane, the deaf and dumb, the orphan, the widow, the bitter scorn of all foreigners, have melted away under the influence of Jesus' teaching,

"Love your enemies."

## VI. SOCIETY

With Confucius there were five relationships of the human race, as he catalogues them in the twentieth chapter of the *Doctrine of the Mean*. First was the relation between the Ruler and his Ministers, second, that between Father and Son, third, that between Husband and Wife, fourth, that between Elder Brother and Younger Brother, fifth and last, that between Friends. He mentions no others, because in his thought these five embraced all human relationships.

Jesus drew no such divisions, but his idea of the kingdom of heaven or the kingdom of God was not the stock government of his or of our time. It was rather the great idea of all men as a brotherhood under the loving Fatherhood of God. While not breaking down the moral relationship of the sexes and the affections and duties of the family relationships, but rather enthroning monogamy in the family, calling upon the children to honor their parents and upon the parents to be like the heavenly Father in their care of their children, he nevertheless emphasized as supreme the spiritual brotherhood of all mankind as embracing and overshadowing all other relationships. The acceptance of his teaching or that of Confucius, for that matter, would put an end to war, national

hatreds and all exploitation, whether national, industrial or individual; for both call upon mankind to treat others as they would have others treat them.

#### VII. CONCLUSION

Jesus and Confucius are not antagonistic to each other. Both command the respect and merit the gratitude of all mankind for their noble, unselfish efforts to serve the great human family. Taking the sayings of Confucius and of Jesus and placing them side by side in many instances, one might be tempted to say that there is no essential difference between them. Both revered the teaching of the ancients, but Confucius regarded them as final, the last word; while Jesus looked upon them as excellent for the past, but also as the forerunners of new teaching which was suited to the present.

Their great difference is in the place where they put the emphasis. Confucius, though believing in the reality of the spiritual world, neglected to place religion at the center of his teaching. Jesus made religion the fountain head of all his moral teaching. In stressing filial piety as the cardinal virtue, Confucius so narrowed the scope of virtue that it tied up the whole race to a matter of family ethics, with little regard paid to society as a whole. It has given undue emphasis to the family and the clan in Chinese civilization, and so, by hindering interrelation and inter-communication, not only with the outside world, but in China itself, has brought about such difference in language and produced such provincialism of thought and interest as has delayed national progress. The teaching of Jesus, on the other hand, emphasized the universal brotherhood of mankind. In the case of the moral teachings of Jesus, bound up with his message of the more abundant life, there has been wonderful progress. To-day there are in almost every land those who are striving to live according to the ideals he taught. There is no reflection here upon Confucius. The time was not ripe for a fuller revelation in his day. It was ripe when Jesus came. There was a divine purpose in the work of both; but to Jesus it was given to open to its fullest width the door leading to moral progress. And while the Western nations have been called Christian, Jesus was not a Westerner. He was of the East, and with the splendid ethical background of Confucianism, he belongs to China at least as much as he does to the West. And if upon the opposition of the Jew to all foreigners Jesus could build his rule of love, surely upon the filial piety of Confucius he can do the same.

## SAINT JOHN THE ARTIST

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ART, literature, industry, each has its specific functions. Pictures, books, machines all have their peculiar tasks to perform. And back of every production stands a man with an idea. It is the idea that dominates the product—always; and the idea is to a certain degree a reflection of the personality that fathers it.

The Bible shares this. Every book, in its original form at least, is the expression of a definite idea or group of ideas that have grown out of a definite personality and a definite personal experience. The J., E., D., P. documents are expressions of individual types. There may have been many writers, many purposes, and many ideas, but the writer and his writing are inseparably connected. The prophets had their themes, the religious dramatists had their plots, the poets received their inspirations, and the philosophers and theologians had their definite lessons to teach. Each fragment bears the marks of the author's individuality, and the skillful research worker can point them out.

The same is true of the New Testament, but in a larger measure. There is less composite writing there than in the older records. We may not know the names of all of the authors, but we have succeeded quite well in separating the writings of the different ones and in locating their personal characteristics and motives in writing. Every one of them had a purpose, and generally that purpose is self-evident throughout the whole of the book. This is especially true of the four Gospels, which, whatever else they may be or contain, are personal reflections of the personalities of their authors. The emphases they place on various items are the interpretations that they have placed on the relative worth of the things that Jesus said and did.

Matthew was a priestly writer. His whole aim was to picture the priestly office of Jesus. The sacrificial life, the strict keeping of the Law, the Messiah of a religious hope; all these picture Jesus as the one that was to come. The early church made the symbol of Matthew the bullock, the favorite animal of the Temple sacrifice.

Mark was the warrior of the New Testament. How could he be much else having been constantly under the influence of a man like Peter? To him Jesus came as the avenger of Israel's wrongs. He came as the Messiah Prince, as the Prince of the House of David, as the Lion of the

Tribe of Judah. It was to show how Jesus would beat down the opposition of his enemies and how the kingdom of God would be re-established through the valor and power of this princely Messiah that he wrote. His symbol is the lion, the king of beasts.

Luke, the physician, accustomed to ministering to the needs of his people, sensitive to pain, to suffering, to human need, shows Jesus as the Great Physician, the Healer of the world's diseases, and the Comforter of the souls of the distressed. The book is filled with the compassion of a great healer, a great lover; and it launches out beyond Israel, into the world and its many needs and many sorrows. The physician never asks who calls him. He never questions his patient's ability to pay. He hears of a need, and he ministers to it regardless of race, social prestige, religious persuasion, or the possibility of being paid for his services. In the eyes of Luke, Jesus was just this sort of a physician. The story of the good Samaritan would have been impossible to some of the other writers. That is why Luke's symbol is that of a man: the perfect man, the lover of mankind, and the saviour of the *entire* human race.

Then comes John, the lover. He was a man with the spiritual exaltation and insight of a prophet, the inner sense of fellowship possessed only by a mystic, and with the heart and the soul of an artist to the manner born. He was alive to the beauty of Jesus' character, to the sweet music of his words, to the lofty interpretation of his significance to the world; and intimately acquainted with the divine, the mystical, and the æsthetic elements in the life of the Master.

John was a theologian, but sometimes a theologian is also an artist. Most of them ought to be, for they certainly do possess vivid imaginations. His aim was to show the heart of God expressed in the life of Christ. And because it is an interpretation of a heart warm with love, directed toward other hearts that are continually hungry for that love, the book of John makes a universal appeal, penetrating where other Gospels fail—and it will always be able to do so.

Technical discussions about the authorship of John or the authority of John are lost upon the throbbing hearts of the world where, regardless of the date of its origin or the significance of its teachings, this Gospel breathes a spirit that is alive and so close to man that it cannot be separated from him.

John is the eagle book. It soars toward heaven and it wings its way around the world, carrying comfort, hope, peace, and the feeling that God is with man, that God loves his spiritual children, and that it was out of that Divine Love that Christ came into the world to seek and to save what had been lost to God either through ignorance, indifference,

or rebellion against his love. It is a masterpiece of art. It is a distinctive interpretation of a life—of all life at its best—and it is with this aspect of it that we are here concerned.

All of the evangelists drew pictures. But three of them were only draftsmen. But one was an artist. And it is a far cry from a draftsman to an artist. The draftsman is interested only in detail. He sees the minute things. His aim is for absolute accuracy in the little things. He has no interest beyond that. He has nothing to do with relationships, and he must abhor perspective. To him there can be no foreground and background, no central object of interest with subordinate elements. He cannot paint one object in an enlargement and perhaps reduce the actual size of other things to make the central feature stand out in contrast to them. Nor dare he paint colors more vividly or more somberly than they really are so that a sense of emotional reaction may be created by gazing at his drawing. These would spoil his purpose. They would destroy the usefulness of his work. He must draw everything accurately, to scale, and all in one plane. That is as far as he can go.

This was the purpose of the first three evangelists. They were depicting the different scenes in the life of Christ just as they happened. Of course, each one felt himself assigned to elaborate upon a certain phase of our Lord's work, but he felt duty-bound to draw his picture with mechanical precision—and little more. They wrote as historians—perhaps as chronological historians. That was all. It is true that the Gospels as they now appear are not in chronological order. But there are a thousand ways in which the work of these men, possibly written on loose sheets and in fragmentary form, might have been mixed up, and stupid copyists have faithfully reproduced the shuffled manuscripts.

On the other hand, the Gospel of John is not a chronological record. It was never intended to be one. No one can accuse him of being a chronicler in any sense of the word. He was an artist. He thought as an artist. He wrote as an artist. He lived as an artist. If he wrote about Jesus, it was to interpret an inner character. If he drew a picture of Jesus, it was as an artist, to portray an incomparable personality. If he thought about Jesus, it was with that aesthetic sense of otherworldliness that only the artist can ever lay claim to. As a result, all of his writings are primarily works of the highest and the holiest form of art.

John never felt himself bound by the draftsman's scale. He never felt himself forced to draw lines exactly parallel, or to relate events exactly as they occurred. That would have spoiled his picture, his purpose, and his Gospel. Parallel lines are the proper thing on a blueprint that must be followed accurately, but they spoil a picture. Round circles

are the correct thing to send to a machine shop in the form of an engineering drawing, but they look sadly out of place in art. Exact measurements are essential to the construction of a machine or a building, but to paint a picture to an absolute scale would be to spoil it. Perspective is a principle contrary to exact measurement, and yet in the long run, perspective will give a truer picture than the draftsman can draw for the general public.

The draftsman is the slave of measurement: the artist is nobody's slave. The draftsman is the democrat of democrats: the artist is a despot, the advocate of inequality. He gathers from the view that presents itself to him just a few objects of special interest. These he paints in vivid colors. The rest of the picture is relegated to the background and brushed in with subdued, half-colored tones. There is no equality in art. There never can be. The whole purpose of the artist must be to give a sense of importance to some favorite object or ideal. His whole ambition is to interpret some idea that lies in the back of his mind. And that, I feel, is the primary purpose of John. He is an artist, and his portrait of Jesus is highly colored. He has selected those scenes and events that to him best emphasize the character and purpose of Jesus, and he has pictured them in such vivid colors that they stand out as the most important considerations both of Jesus' ministry and of the history of the world. He has grouped them in a series of interpretative portraits that show the Master at work among men, following, if he follows any of the synoptics at all, the general idea of Luke, who looks upon Jesus as the great healer.

There is this difference, however, between them. Luke pictures Jesus at work healing the physical and the mental diseases of men. John's vision is purely spiritual, and the healing that these pictures show is not so much the healing of the body, although that enters largely into his picture, but the healing of the soul. It is Jesus the spiritual healer that he presents.

John draws all of his pictures of Jesus as he is attending the feasts. It is there, where the masses gather, that he shows up best. It is there, where the opportunities are greatest for all sorts of demonstrations, that John has his Master select his subjects for healing, for teaching, for fellowship. And the objects that John chooses to make immortal with his pen are just those scenes that picture the soul within.

Jesus attended the five great feasts of the Jewish year. Every good Jew did that, and Jesus was proud of the fact that he was a good Jew. Whether he attended more than these five, I cannot say. Modern scholarship tends toward a belief that he did not, and that his ministry was con-

fined to the short period between the two passovers mentioned in the Gospel accounts.

Personally, I am happy to think that his ministry lasted three years rather than one. It is a comforting thought to behaviorists whose ambition is to reduce the miraculous element in Jesus' work to a minimum, which would seem easier if it took him three years to perform his prodigious works than if it took but one. However, like a great many other modern ideas—or whims—the hope is beside the point. The great miracle in Jesus' work is not that it was accomplished in one year, or in three years, but that it was accomplished at all.

Disciples too are comforted by the thought that Jesus taught for three years. There are some things that can be learned only through personal contact with a great spirit. There is a transforming power in a great personality. And the longer one is present with such a character, the greater the influence becomes. I am glad to think that the first disciples enjoyed this personal influence for three years instead of one. It made them stronger men. It made them more steadfast under persecution. It made them more Christlike than they could otherwise have been. And it gave the Christian Church a start that has been an unfailing stimulus to disciples down to the present day. It is a wonderful thought that Jesus came as a ray of sunshine in a stormy day. But how much more comforting the thought that he was as a sunny day in a season of storms!

Professor Hodgson<sup>1</sup> states that the public ministry of Jesus, as recorded in John, centers about his presence at five great Jewish feasts. About these five centers of interest this evangelist has written his Gospel. Granting this, the Gospel of John falls into a series of five portraits, depicting Jesus, the spiritual healer, at work among men.

The first recorded feast of Jesus' career is the Passover. It was there that he met Nicodemus, the man who was filled with anxieties about his soul and with fears about his social position. Nicodemus came to Jesus confused about the way of life. He went away convinced that he had not only talked *of* that way, but that he had talked *with* it! The popular notion is that Nicodemus came at night out of cowardice, and that he became a somewhat surreptitious disciple. I doubt it. His conduct at the trial of Jesus is not the defense of a half-convinced weakling. It was an injunction against the proceedings. To ask whether the Sanhedrin had the right to condemn a man before giving him a fair trial, according to the law, was a question that would ordinarily have stopped

<sup>1</sup> *And Was Made Flesh*, by Leonard Hodgson.

them short, and to have given Jesus just that public hearing that he needed, and which we are convinced would have saved him from the cross. The Sanhedrin were ordinarily very careful about keeping the law. There was seldom any deviation from the old traditions. But when fear, whipped up to fury, blinded them in wrath and consternation, a deeper law suppressed the more orderly procedure. Self-preservation demanded the death of Jesus, and mob psychology, originating in the dignified Sanhedrin, drove out reason, justice, and the Jewish hope.

Fear works furious miracles in men's minds and bodies. Doctor Lazell, in his book, *The Anatomy of Emotion*, plays up this fact in several chapters, showing how fear becomes a ruling passion, and how it is capable of completely shutting off every other emotion, even the power of rationalization, during its periods of ascendancy.

The Sanhedrin was afraid. It was literally "scared out of its wits" by the ominous popularity of Jesus, and when fear entered their minds at the time when they caught hold of Jesus, everything else fled. Consequently the strong defense, the catch question, the insuperable barrier that Nicodemus threw up in the path of this august body was lost; and we have blamed Nicodemus and accused him of cowardice. Jesus was not crucified because he lacked friends, or because Nicodemus quailed, but because we are still governed by instinct rather than by reason in crucial moments.

It was at this feast that Jesus uttered the words that have encouraged the world for twenty centuries. It was here that he told Nicodemus that the way to heaven lay through rebirth, through becoming a new man through spiritual fellowship with God as Jesus revealed him. It was here also that Jesus gave the reason for the great work that he would perform in the world at such great personal cost: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but might have eternal life." This famous passage is part of the picture of Jesus at his first Passover.

To place Nicodemus on the left and John 3. 16 on the right would still leave the picture without a central figure. It is here that John has placed a father who was anxious for his son. It is a familiar picture. A nobleman finds that his position is useless, his money is worthless, his servants are helpless. His son is sick, and there is nothing that the father possesses or controls that can save his life. He hears of Jesus, and immediately sets out himself to find him. When he reaches Jesus, he finds him busy.

"Come," he begs, "heal my son. He is dying."

"Do you think that I can do it?" Jesus asks.

"I know you can," is his anxious reply.

"Then," Jesus answers, "go home, for your son will recover."

The father thanks him and starts back. He feels that even the words of Jesus are enough to heal his boy. Something about this man completely satisfied him, and gave him perfect confidence. He knew that his son would get well. And, as he returned, servants met him in the way.

"How is the boy?" he asks, confidently.

"Better," they reply.

Together these scenes make a beautiful picture, a picture that we would rather possess than to own anything else in the world. It is the picture of Jesus, at the very beginning of his ministry, knowing that the world's greatest burdens are anxiety and fear, making his first great service to mankind the healing of his anxieties. There is a mystic power in the sense of fellowship with Jesus. It is that power of overcoming fear and of bearing sorrow. It has no explanation. Perhaps it needs none. It is enough that it supports those who possess it under circumstances that would otherwise have broken them. It is like a beam of never-fading sunlight illuminating the darkness of despair and throwing a floodlight of truth upon every sort of fear, dispelling it.

Fear cannot stand daylight. It is the child of the dark, the unknown. Once we can bring it out into the open, and really see what we are afraid of, we are no longer afraid. The sense of fellowship that comes through contact with Christ, the same sort of contact that the nobleman and Nicodemus experienced, is in itself a sufficient enlightenment to show up the hollowness of fear, and to make cowards brave. We have all experienced fear, and to a certain extent we have at times found ourselves conquering it. And, when there has entered into the conquest a sense of spiritual fellowship with our Lord, we have prevailed over it. Because it is so important for human progress and human happiness that there should be a cure for anxiety, and because Jesus so effectively does cure it, John has given this as the first of his great pictures, and we would entitle it "Jesus Healing the World's Anxieties."

There followed another scene. It was Jesus at the feast of Pentecost. Some doubt that he attended this feast. Let them doubt. It was here that he drew the picture of Jesus at a crystal pool. For a background there were gardens, buildings, porticoes. In the center was a pool of water, casting colorful reflections along its edges, perhaps shooting out myriads of redirected sunbeams from its shimmering surface. In the foreground lies a crippled beggar. Bruce Barton would have Jesus play a mean trick on him in healing him so that he would have to go to work. I do not agree with Bruce Barton on the significance of this picture.

Jesus did not play tricks like that. He never healed men out of malice or caprice. The whole scene precludes such an interpretation.

Here lies a beggar, sick and helpless for more than an average lifetime. He was a pitiable figure. And Jesus' great heart went out in sympathy for him. Lying there, year after year, by the side of the healing waters named Bethesda, which means "House of Mercy," he had found no one who had mercy upon him. There was no one to help him into the invigorating baths. But Jesus came that way. He may have seen this same man when he was a boy. He felt sorry for him. He healed him. Henceforth this pool was indeed a House of Mercy. It became a sacred place. God had walked there. Mercy had been shown there. A worker had gone out from there with his heart full of eternal gratitude, conscious that he owed to the world just what he had received at Bethesda: sympathy, love, and help.

It is a figurative picture. Mankind struggles blindly for light that cannot be found. It is on a snipe hunt in the woods, following will-o-the-wisps hither and yon, and back to hither again, finding nothing. Until Jesus comes. Then there is help. Then there is renewed energy. Then there is intelligent direction. Out of that comes enduring progress. Through Jesus the world learns how to help itself. So, we would name this second picture, the picture of Jesus standing beside the pool at the house of mercy on the day of Pentecost, "Jesus Healing the World's Helplessness."

The Feast of Tabernacles followed. Again Jesus went up to share the feast. Crowds came from the ends of the earth to satisfy a hunger and a thirst for God. But upon every face there was a look of wistfulness. There was an indescribable emptiness there. There were the marks of spiritual starvation. Men were seeking something that they could not find. Ritual, processions, costly sacrifices, rigorous disciplines were the prices they paid for something that they did not get. They needed Jesus, even though they never suspected it.

Jesus did. He watched them throughout the days of the festival, until the last day of the feast. His heart broke for them. It was time for him to act. The final procession was about to begin. The priest had gone down to the pool of Siloam, the pool of apostleship, and there had taken up some of the sacred water in a golden pitcher. He had started back at the head of a thronging multitude toward the Temple, where he would mingle the waters of the pool with the sacrifices upon the great altar, praying that God would be near and bless the people.

To Jesus it was the symbol of a great thirst. It was being carried out in a thirsty city, a city that to this day suffers from shortage of

water, and Jesus saw the emptiness of it all. They were thirsty for God, yet unable to understand him. The futility of this costly system troubled him. He stood up in the midst of the crowds. He stopped the procession long before it had completed its long parade. Perhaps they never completed it after he spoke. "If any man thirst," he said, "let him come unto me."

Another picture: A thirsty world, seeking something to assuage its thirst, seeking through ceremony to find an answer to the cry for God, an answer that could come only through fellowship with him who stood before them. John shows Jesus supplying that great need as he gives to the multitudes the water of life. This third great picture we would call "Jesus Healing the World's Thirst After God."

At the Feast of Dedication we find Jesus again prominent. It is here that he finds a man who had been born blind. He was a man blind in many, many ways. His physical blindness was the least part of it. He was a blind man living in a blind world, and being led about by others who were equally blind. Jesus gave him sight. He gave him insight. He opened his eyes to God and to the new life in the world.

He did even more. After he had said to him, "Go down to the pool of apostleship and bathe," he had preached a sermon to those who were looking on. He had said to the multitude, "I am the good shepherd." The good shepherd leads the sheep. Without him they are scattered and fall a prey to whatever enemy comes up. They are helpless. They are the most helpless creatures in the world, next to men. They must have leaders, and it is a sad day for them when their leaders are indifferent or selfish. The true shepherd is interested primarily in the welfare of his sheep. He hunts good pasturage for them. He finds clear, pure water. He removes poisonous herbs. He fights off enemies. He provides shelter, shade, and protection for them. He cares for his sheep, and guards them with his life.

Jesus came into a world controlled by selfish interests. He came upon a social system that was marked by exploitation of the masses. He came upon a religious system that made slaves of the populace. He found many leaders, but they were all bad—or stupid. He came to save them all. First he must open their eyes to dangers about them. He must open their minds to the futility of the old system of things. He must open their hearts to the love that moved him to sacrifice himself for them. Then he must open a road for them to go out into the enjoyment of a larger, fuller life.

To John the most perfect illustration of the present needs of the world, and the perfect leader for the world, was that of a shepherd who

was risking—and giving—his life for his sheep. So here, under the inspiration of the scene of Jesus with the blind man, followed by the sermon of true leadership, its characteristics and its obligations, John paints his fourth great portrait of Jesus, as the shepherd who heals the blindness of the world, and then leads it out into a new experience, into a new world of happiness and spiritual enrichment. This picture we call "Jesus Healing the World's Blindness."

It is inevitable that the unselfish shepherd must suffer. Service to mankind is rendered only at prohibitive personal cost. The price of being a saviour runs appallingly high. This shepherd, if he would remain true to his purpose, must finally be killed, for a hostile world would never permit such a dynamic personality to live in it if it could prevent it. For, wherever Jesus went, selfish interests suffered. It is as true to-day as it was then. The greatest enemies of missions in the Orient are American manufacturers whose interests are seriously injured when missionaries teach the worth of human life, and insist upon the proper respect for the health and safety of employees in the great mills.

The great enemy of man in Jesus' day—and ours—is sin. Sin is a personal term. It is meaningless without the individual who sins. It is a type of conduct, inseparable from men in their social relationships. It was wicked men that created the world problems of the first century, just as it is wicked men who create the world problems of the twentieth century. And the final struggle that Jesus must engage in was of necessity that of fighting off the influence of sinners in positions of leadership.

This was the last picture that John painted. It was the shepherd healing the world's sin. It was the shepherd healing sin by dying because of it. It was the demonstration on the part of Jesus of the extremities to which love would go in the interest of its beloved that finally turned the balance toward the final victory of justice and love. Love is the one omnipotent force in the world. And love is never fully expressed until it exhausts itself in a final effort to save upon the cross. Without this passion of Jesus, everything else he did would have been of secondary importance. He would have been but the child of his age and shared its transiency. He would have been swallowed up by the swelling tide of human happenings and been lost to history. But this was not the case with him. His final effort on the cross sealed his authority and his fame forever.

The last picture in this gallery of art is that of the Master healing the sin of the world. It was the picture of the last supper and the shadow of the cross. It is significant that Jesus was killed on the first day of the Feast of Unleavened Bread, on the day when they killed the

Paschal Lamb, the day when they provided an innocent victim upon which they could glut themselves for a week. Jesus became that sacrifice. Sinning men glutted themselves over his dead body—but not for long. The moment they had killed him, he conquered them. The moment they began to devour him in selfish wrath, that moment there was a real miracle of transubstantiation: the slain Jesus became the Lord of Life, regenerating all he touched. He transformed the life of the world. He conquered it to his Way. He even conquered those who killed him.

There stands in the far corner of this picture a centurion. He is merely a symbol: the symbol of the reign of force. He is looking upon a supposedly killed Christ, saying, "Surely this was the son of God." The moment they had crucified him, the whole world realized that. And, though men are loathe to admit it in some circles even yet, that fact has been the experience of every one. The moment men think that they have put him out of their lives, they find that he has conquered them. And, when men recognize that this crucified friend of man is the Son of God, then the last great picture will have fulfilled its purpose, and men will understand its title: "Jesus Healing the Sins of the World."

We are largely eye-minded. We learn more from pictures than we do from books. An old hymn tells us that "there is life for a look at the crucified one." John provides the pictures upon which we may gaze to possess this life. And, when we have seen—and understood—these pictures of our Lord at work, a new surge of life possesses us, and we sense the same experiences that Nicodemus came to know so well, we feel that we have indeed been born again.

## THE KINSHIP OF SCIENCE AND RELIGION

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TRUE science and genuine religion do not quarrel. Assumed antipathy and actual antagonism between them indicate abnormal conditions. These may be due to "science so-called," to scientists half-baked, presumptuous, opinionated and self-sufficient; sometimes moral sensibilities blunted, conscience strangled, heart stifled, and the will spiritually athwart. They may also be due to religion falsely labelled, to the religionist narrow, set, and prejudiced, with crusty creed and hollow formalism. The man with open, honestly inquiring mind and devoutly worshipful heart eventually cherishes, yea loves, constructive, salutary science and truly Christian religion.

Many of our present-day scientists speak with intense admiration of the Christian faith and its noblest exponents; for example, Professor M. I. Pupin, in his remarkable book *The New Reformation*. And many outstanding churchmen quote extensively from leading scientists concerning the power and beauty of Christianity and the Christian life. We again have a wonderful illustration in Bishop F. D. Leete's great volume, *Christianity and Science*.

Thoroughgoing scientists of philosophical disposition eventually cannot stop with well-established facts and governing laws. They intuitively push on to deeper ground. Whence and why atoms, molecules, electrons, protons? Moreover, have we really reached the ultimate of material reality? Whence and why these wonderful and subtle forces, this constant and beautiful manifestation of purpose, this orderliness and dependability of nature's processes, this bewitching and sublime thing which we call "Life," and its operations toward higher ends? To the honest and tireless thinker these are individual and collective evidence of superhuman mind and power. The theistic scientist finds the answer in the first words of the Bible: "In the beginning God" and then easily: "All along God." Finite intelligence thus rests in the one interpretation which furnishes dignity, clarity, and ultimate security to thought, a cosmogony of which no rational, devout student need be ashamed.

Many of the really great and immortal scholars in history were humble Christians. Chemistry, physics, astronomy, botany, biology—indeed, all natural science in its deeper significance challenges the candid searcher for truth and reality to bow his heart in honest devotion. The

marvelous advancement of electrical science into hitherto unknown and seemingly ethereal realms, not subject to sense perception, surely suggests to every sagacious thinker to be cautious in his theories concerning ultimate reality. Natural science and spiritual reality are not far apart. Nearly all great naturalists who enriched the world with immortal discoveries were charming witnesses for the Christian faith. On the other hand many of the greatest churchmen contributed mightily to the imperishable store of intellectual achievements.

May we proceed, therefore, to enter more closely into the special study of this kinship between science and religion. It will thus perhaps appear that it is even more than a general affinity; it is an intimate, mutually helpful relationship.

1. Science and religion are both heavenborn. The capacity and disposition for knowledge and the irresistible urge toward intellectual achievement are godgiven, as well as the desire and apprehension of spiritual reality and the unavoidable grip of religion. The commandment to "be fruitful and multiply, to replenish the earth and subdue it, to have dominion over all fish, fowl, and every living thing" is just as directly God's order as the commandment to love God with all my heart, soul, and strength, and to love my neighbor as myself. If human nature were normal this common origin, this parallel significance, this dominant authority would control human ambition and all would be well. There is, therefore, somewhere from the very beginning of human endeavor some fundamental, stubborn disturbance of the equilibrium. And always we come quickly and inevitably face to face with this ugly factor.

2. Ethnic religion and healthful science both aim ardently at truth, at reality and supreme values. They even apprehend the endless and Immortality, each in its own peculiar genius. Scientific formulas rest upon the assumption of unending validity in the laws and forces of nature. This is very obvious, for instance, in the well-known law of the conservation of energy, the law of cause and effect in physical science, of gravitation, and the laws and forces of chemical and electrical activity. Remove the assumption of perpetuity, of unending dependability, and science collapses. And do not these formulations of human intelligence implicate the endlessness, the immortality of this intelligence?

3. Unalloyed religion and thoroughgoing science both recognize the mysterious realms of reality. They frankly confront the unknown, the unexplored, the unlimited, heights and depths appealing with incessant power to human aspirations. "Why should the spirit of mortals be proud" when infinite sweeps of possible accomplishment are yet unreached? Thus the unison of mind and heart, of exploration and worship.

Neither is religion nor science satisfied with present attainments. Their kinship is apparent in the fact that both are ever pushing onward and upward in the quest of loftier experience. Particularly is this true within the domain of Christianity. There is no necessary or legitimate invasion of either into the godgiven realm of the other. Rather is it the parallel forward march of both, the beautiful co-operation toward the divine goal.

4. Lifeless, fruitless, pharisaic religion and Athenian "overreligiousness" has no standing in the Bible; neither have "profane and vain babblings," foolish and unlearned questions, "philosophies and vain deceit," groundless "rudiments of the world." Caricatures are condemned, whether it be in religion or science.

The Bible is the book of religion par excellence. It points out what we should be before God, that we are not what we should be, and then, with greatest reiteration and emphasis, how we may become what we should be. Archaeology, anthropology, history, biography, literature, and kindred material are its handmaidens. And thus it summarizes: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." "Believe in the Lord Jesus Christ, and thou shalt be saved."

But the Bible is also friendly to sound, sober science, to honest, rational inquiry. "World-building" extended through immeasurable periods of duration called "days." God had time enough; why need he hurry? Hence from chaos to cosmos, from the lower to the higher, from the simple to the complex, from the inorganic to the organic, then to its nobler forms, and finally to the "crown of creation." All so beautifully rhythmic and organized. No worry about "missing links." The Creator took care of all that in his own easy and majestic manner. Thus the story of the ancient, divinely inspired Book. Furthermore, there occur remarkable glimpses throughout its pages of some great fundamentals in natural science which are constantly heralded as marvelous "discoveries" of modern thought. Christian scholars, like the late Bishop Henry W. Warren, quote instances which easily escape the casual reader: the vastness of the physical universe in Psalm 8. 3-6, Job 38. 1-35, and other references. We read them in the light of modern knowledge, forgetting that they were uttered millenniums ago. Again, the spherical structure of world-forms, not planes, the earth in space, carried and held in place (Job 26. 7, 11). The air has weight (Job 28. 25; 37. 16). The blood circulates throughout the body (Eccles. 12. 6). These features are not always appreciated at "par value." No, the inspired writers were neither naturalists nor scientists; but they apprehended outstanding facts of

God's handiwork, basic to science to-day, usually expressed in poetic, picturesque, and figurative form. What a striking, almost overwhelming combination of naturalistic truth and devoutly searching religion is presented in the nineteenth psalm. What poetic swing and highminded devotion. What an honest, courageous, submissive prayer at its close.

5. In science hasty inferences, unproven hypotheses, guess work, theories based on prejudice are, of course, ruled out of court. In religion confusing, unreasonable, antiquated, largely anthropomorphic conceptions of God and superficial theories of redemption and salvation are equally untenable at the bar of divine truth. Materialistic, anti-theistic evolutionism, shallow, unduly rationalistic theology, supposedly based on scientific interpretation, are far aside of the mark and cannot save men from sin. But ritualism and sacerdotalism, often so repulsive to the logical mind, are also impotent in rescuing human wreckage. The supposed quarrel between science and religion is a tacit confession of weakness and insufficiency on the part of one or the other, usually on both sides. Therefore representatives of both science and religion are seemingly becoming more conservative and cautious in their criticisms of each other. Fair-minded thought is becoming more dominant, clarifying the situation, if we will but listen to it. Students in this field of human research and experience need no longer be confused and misled; but it requires an alert mind, an honest heart, a prayerful soul, a tireless searcher. The viewpoint must be discriminating and humble, "hungering and thirsting after righteousness" in these paramount issues of life.

6. The head without the heart is calculating, frigid, and incomplete, never finding the divine depths of wise living. The heart without the head is credulous, fanatical, and insufficient, never reaching the sublimest heights of Godliness. The really profound scientist gladly testifies: "Nevertheless I am a Christian" and the thoroughly cultured Christian is happy in the refrain: "God alone is great in all his works." "God resisteth the proud, but giveth grace to the humble" is just as true in science as in religion. This inseparable relation between head and heart is good psychology, sound ethics, and time-tried sociology. Moreover, it is simply another way of expressing the kinship of science and religion. The religion of Jesus Christ involves head, heart, and hand. It claims the entire self-conscious, self-determining, self-directing personality in all its subjective and objective attitudes and activities. It demands the most unsparing candor before God and the most unflinching self-examination; hence self-deception easily works mischief.

7. All science worthy of the name recognizes Almighty God as Source and Center, as Creator, Preserver, and Sovereign of the uni-

verse. Genuine religion surely does the same, but goes essentially beyond this basic thesis. God is also Redeemer, Saviour, Friend; he is Judge of the world, King of the soul. This involves repentance from sin and surrender to God. The natural man is slow to humble himself and yield to the overtures of mercy; therefore often welcomes a supposed discord between religious claims and rational dicta, thereby discrediting, if possible, the legitimacy of religious demands. He attempts to show that this discord is accentuated by the fact that religion recognizes the supernatural, the miraculous, elements connected with the doctrine of the atonement for sin through the divine Saviour. Indeed, whatever cannot be scientifically demonstrated must be ruled out. Thus the extreme and unwarranted position of the ultra-modernist. This assumed contradiction is a fiction which deeper contemplation does not recognize.

8. Both religion and science are designed and ultimately destined to enrich humanity and enlarge the horizon of the individual; to bring peace, happiness, and efficiency into homes, groups, and nations. However, science will accomplish its work in this respect only when in harmony and conjunction with scriptural religion, with genuine Christianity. Jesus Christ must eventually come to his own, else civilization is doomed. More and more this compelling conviction is gripping the world's sober intelligence. This is still another way of declaring a vital kinship between them. Each needs the other to make God's world as he would have it. Moreover, the enormous progress of modern science in its minute differentiations and its explorations of invisible and ethereal reality suggests wholesome approach to the dominant spiritual issues of life. And the sane expansion of devout Christianity into the problems of human welfare, where industrial, economic, social, political, and international salvation is at stake, stresses the fact that science is a yokefellow in Kingdom building.

May we for a moment, if you please, look at the final consummation of God's sublime redemptive scheme, The New Jerusalem, The Holy City, The City Four-Square, The Tabernacle of God, as presented in Revelation 21. 1 to 22. 5? Whatever else the expositors may say, two dominant characteristics are stressed: It is an unparalleled marvel of beauty and glory, of ethical purity and divine perfectness. Then, too, it is unique in its mathematical exactness, its scientific precision and magnificent sufficiency. 'Tis true, all this is in picturesque, figurative, and symbolic form; this was no doubt necessary in order that some approach to temporal and finite thinking might be possible.

9. The Good Book urges most emphatically to "hunger and thirst after righteousness," recommends Godliness as "having the promise of the life that now is and that which is to come." Equally strong are its

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admonitions to "prove all things and hold fast that which is good," to read, study, think, think hard on great subjects. The late Bishop W. X. Ninde used to encourage young folks "always to think the best thoughts on every subject." The compelling kinship of science and religion should ever be a double incentive toward the most noble development of our personality, the greatest augmentation of life's god-given achievements.

After all, however, it is freely admitted that in both science and religion much must be accepted on the testimony of competent authority. Ordinary laymen have neither the capacity nor opportunity to develop a personal demonstration of the fundamental tenets in either field. If the Christian life is actuated largely by implicit faith, the scientist's efforts and the assent of his followers are no less so. Why and how two gaseous substances can be chemically united to form a liquid remains a mystery to most folks. Why and how the divine and the human nature can be so united as to give to the world the blessed Saviour never ceases to be a profound mystery to finite thought. But both can constantly be verified in human experience as conquering realities.

10. When so-called "scholarship" unduly stresses certain unverified and often unverifiable hypotheses as fundamental propositions because they flatter the rebellious heart, the conscientious Christian must necessarily enter indignant protest. But when representatives of religion parade stagnant theology as vital above all else we cannot blame progressive thought for refusing acceptance. The beautiful kinship of science and religion tolerates no unreasonable extremes. It helps men, if handled aright, to travel the great highway of divine arrangement.

The ambassador of the King to-day needs a wide range of constructive knowledge, needs careful, thorough, scientific training to do his best work. There is evident danger, however, of overworking the term "modern scholarship." Brilliance in the pulpit, facility with the pen, are easily associated with "an increase in salary" and judged as the outstanding marks of success. Preachers and other Kingdom workers are rated according to these standards to the unfair exclusion of the higher spiritual aspect of their calling. Or it may be the reputation as a "good mixer" and magnetic builder which is considered decisive. This tendency calls for prayerful watching and early, effectual curbing. It should go without saying that the passion for spiritual salvation must be pre-eminent in this sacred vocation. A holy mysticism, spiritual fire, a hunger for souls must prevail, thus making every other equipment subservient. Being subservient to the indwelling Spirit of God, which has the "right of way" in the personality of the Kingdom worker, all these other factors become potent agencies for Christ's conquest.

## SAINT COURAGEOUS AND SAINT FRANCES

A Wise Mother and a Worthy Daughter

WILLIAM J. HART

Utica, N. Y.

"WERE there more such mothers as Mrs. Willard, there would be more such daughters as hers," said Hannah Whitall Smith in a sentence which pays eloquent tribute alike to the renowned Frances E. Willard and her cherished mother.

The mother deserved the title which was lovingly applied to her in her later years by those who knew her most intimately—Saint Courageous. Ready for any emergency, her heart and words were always full of cheer. Miss Willard said, "I have yet to hear my mother utter the first downcast word." Apart from the New Testament, the daughter found the example of her mother the greatest sustaining force when she first went off into the country to teach school. One day, when the mother was nearly eighty-four years of age, she said to her daughter, "Did you ever see me forlorn?" Stoutly she contended that her child never had; and Miss Willard affirms that this was true, "except in the crises of our family bereavements."

When the daughter went forth from the home as the "Knight of a New Chivalry" Miss Gordon tells us that Saint Courageous not only kept the fires of love burning brightly upon her hearth, but also "kept the light in the window for the brave daughter who had ventured on her crusade pilgrimages." A passage of pathetic beauty is that which relates how "to the music of the Traveler's Psalm (121), accompanied by the strong, tender voice of commanding prayer, Mother Willard sent forth her apostle of sweetness and purity and light, even as of old that English mother commanded her young knight to the guidance of Him who had promised victory to all who war against iniquity and sin."

If consecration and courage, devotion and the faithful performance of duty, loyalty to Christ and his commands are conditions of sainthood, then surely both Frances E. Willard and her mother had the requisite qualifications. The latter lived her life quietly, but discharged the duties that fell to her as wife and mother with ceaseless fidelity; and, amid every condition, she displayed the graces of a noble Christian character. Miss Willard, the daughter, being wisely directed and ceaselessly encouraged by her mother, exhibited scholarship, initiative, executive skill and platform ability which qualified her to rank among the great women of all

time. Associating herself with a needed reform, she soon became a conspicuous figure. Before long she was its leader, and directed its struggling efforts as it moved forward to brilliant conquests. One can understand, therefore, how Bishop J. H. Vincent in his vesper addresses at Chautauqua Assembly would sometimes refer to this immortal character as "our Saint Frances." So thoroughly well did she become known that one tells of a boy in an Illinois school who was asked by his teacher to write on the blackboard the names of the three greatest persons of whom he had ever heard. She smiled when she looked at the list: "The Lord, Buffalo Bill, Frances Willard." Boyish esteem had placed her in exalted company! The hero instinct of youth could go no further in that day.

The consistent and prayerful life of Saint Courageous had much to do with the development of the spiritual nature of Saint Frances. Mary, the sister who lived "nineteen beautiful years," was about three years younger than Frances, but they were always closely associated in play and plan and study. So intimate was the relation between these two that each evening they would say one to another, "I ask your forgiveness, and thank you." And the reply would be, "I freely forgive you, and welcome." When came Mary's last night on earth, just before the sweet young spirit soared heavenward, Frances asked her forgiveness, and thanked her. "Pray thankful prayers," said Mary, when the family asked if they could do anything for her. "Tell everybody to be good," said the dying girl. Her eyes closed, her face grew white. The brave father bowed his head in prayer, and said: "Lord Jesus, receive her spirit; Lord, we give her back to thee. She was a precious treasure, we give her back to thee." The two girls, as well as their brother, Oliver, learned the lessons of faith from Saint Courageous.

Frances and Mary were one day together by the river bank. The latter was making sketches with her pencil, while Frances lay stretched out on the grass, thinking her own thoughts. Occasionally Frances would reach out her hand appealingly toward heaven, and say to her sister: "See there! could *you* resist a hand that so much wanted to clasp your own? Of course you couldn't, and God cannot, either. I believe that, though I do not see that he reaches down to me." But trustful Mary answered with perfect confidence, "I know he does, for mother says so."

When the family knelt together in prayer, "that deep, motherly heart carried to the Heart that 'mothers' all the world, its love, its trust and adoration." Taking much for granted, "she did not bombard heaven with requests, as many do."

Amid the thunder storms, when the children would rush to her, Saint Courageous would sing "Rock of Ages," and they would no longer be

fearful. Her songs and her prayers always made glad the heart of her children.

"Thou hast done us only good," so she prayed who had been bereft of the tenderest of mothers, and had lost out of her arms her loveliest child." Only a heart in close communion with its Lord could offer such a prayer as this:

"Thou dost brood over us, as the mother bird broods over her helpless little ones; we are often tired of ourselves, but thy heart is never weary of us; thou hast made the world so lovely that we might love it, and thou art preparing heaven for us every day, even as we, by thy blessed help, O Christ, are trying to learn its language and its manners so that we shall feel at home when we reach heaven."

The eightieth birthday of Saint Courageous was a day of abundant activity, and left fondly cherished memories. Said her daughter: "Twenty-five hundred invitations were sent out to our old friends and the white ribboners, in the name of Mrs. Mary B. Willard and myself. Evergreens came from her native town, Danville, Vt., and from our former home on Pleasant Street, Oberlin, Ohio, from the Wisconsin farm, with products of 'the old place' kindly sent by the present owners; gifts in great variety were sent in from everywhere; reformed men with their families decorated and lighted up the grounds; old neighbors at Janesville, Wis., united in a testimonial; Whittier and John B. Gough, Neal Dow and Marietta Holley, with hundreds of others, sent letters and remembrances. . . . A group of lovely children brought a basket of eighty roses.

"Down upon the sweet scene looked the portraits of our trio beloved who had passed onward (the father, Oliver and Mary). Dear mother was her own unchanging, sunny self, and after receiving from eight until eleven, was up bright and early next morning, going to 'Love Feast' and to 'Quarterly Meeting' at the church."

The mother lived for the daughter during her later years. "I must keep well for the sake of my daughter and the work God has given her to do," said Saint Courageous. Following the gleam, the Christian mother met old age serenely, and her face was firmly set heavenward where had gone a large company of her dear ones. In the last year of her life she wrote in her journal:

"I am not I until that morning breaks,  
Not I until my consciousness eternal wakes."

Leading the devotional service in the home for the last time she expressed the inmost thoughts of her soul thus: "We walk into the mystery

fearless because we trust in thee; we face the great emergency with our hearts full of vital questions that cannot here be answered; we leave them all with thee, knowing that thou wilt cherish our wistful aspirations toward Him who loved and has redeemed us. We would know many things that thou hast not revealed, but we can only love and trust and wait."

When came the "one clear call" for Saint Courageous, she gave her loving benediction to her daughter and to all the world. Saint Frances, as her mother passed hence to become a "guest of God," gazed into the open sky and exclaimed: "I give thee joy, my mother! All hail, but not farewell. Our faces are set the same way, blessed mother: I shall follow after—it will not be long."

Rest Cottage, Evanston, Illinois, which had been the center of the home life of these two saints, was now a lonely place for Miss Willard. When a young woman going forth to teach school, the daughter wrote in her journal:

"I thank God for my mother as for no other gift of his bestowing. My nature is so woven into hers that I almost think it would be death for me to have the bond severed and one so much myself gone over the river. . . . For, as I verily believe, I cling to her more than did any of her other children. Perhaps because I am to need her more."

(Unconsciously prophetic were these closing words—"I am to need her more!")

Motherless and lonely, many friends would gladly have opened their homes to Saint Frances, but the last six years of her life were divided between England and America, and in the former country she had the generous and warm-hearted hospitality of her close friend and beloved co-worker, Lady Henry Somerset, at Eastnor Castle. Hence in August, 1892, three weeks after her mother was removed from her, Miss Willard sailed for England. The offering of flowers sent by Lady Henry to Miss Willard on her first birthday anniversary without her mother was accompanied by most thoughtful words. The opening sentences read:

"To Frances E. Willard, President of the World's Woman's Christian Temperance Union:

"Beloved President—The sadness that enshrouds your coming to our country forbids any demonstration of national welcome; yours is a loss in which each of us has a share; with you we mourn a mother who by a long life of courage and triumphant entry into Eternity has taught us that it is 'always better farther on.'"

From Eastnor Castle, where Miss Willard spent those early days of her great grief very quietly, she wrote: "For myself I am not very vigorous, but am grinding away at my annual address, though with but little enthusiasm since mother is not here."

Born in Churchville, New York, September 28, 1839, of God-fearing parents, Frances Elizabeth Willard had the heritage of a good ancestry. The family soon moved to Oberlin, Ohio, where five years were spent, and Josiah Flint Willard, her father, was a student in the college. Miss Willard's mother, Mary Thompson Hill, came from a gifted family, and was for several years a school teacher. When next the family moved it was to Janesville, Wisconsin, about fourteen miles from Beloit. Here, on a farm, were spent the girlhood days of Frances and her sister Mary; and here their brother, Oliver, grew to young manhood. The health of the father required that he should find an occupation which would take him into the open air.

That the children might have better educational opportunities, the Willard family moved to Evanston, Illinois. In 1858 Frances and Mary entered the Northwestern Female College, and from this institution they duly graduated. Frances proved to be a devoted and brilliant student, but she also entered actively into all phases of the college life of that day. That she was a girl of spirit is disclosed by the fact that the father had given the girls a red worsted hood each for winter wear. This looked quite satisfactory on the head of Mary; but it was far from becoming to Frances. The plain, homespun thing brought forth the ridicule of some of the girls, and Frances hated it with "a hatred and a half." But one of the girls, tall and handsome, aroused her indignation one day as she was putting on that hood. Frank turned swiftly on her, threw her down, crumpled her under a desk, and defiantly fastened the strings of that hood. Henceforth she was able to wear her hood without listening to unfavorable comment.

During those later student days she "fought her doubts." Some listed her as an infidel. But the case, perhaps, was best stated by one of her dearest friends who said to a professor: "What a queer girl Frank Willard is! She says she doesn't know whether there is a God, and she doesn't know whether the Bible is true—she is trying to find out." At the close of her college course she became very ill, and was unable to deliver her address as valedictorian. There came a June night, in 1859, when she said in the depths of her heart, "If God lets me get well, I'll try to be a Christian girl."

Though she had always conferred with her mother, yet it cost her a struggle to make this confession. Praying for strength, she faintly called to her mother, who was in the next room, and said, "Mother, I want to tell you that if God lets me get well I'll try to be a Christian girl." The mother took the daughter's hand, knelt beside the bed, and both wept and prayed. Then Frances turned her face to the wall and sweetly slept.

Her earliest opportunity to make a public declaration of Christ came the following winter; for she had convalesced slowly, and spent several weeks at Forest Home, her Evanston residence. Revival services were conducted in the Methodist Episcopal Church, and Frances responded to the first invitation given to go forward and kneel at the altar. Timid and shrinking, this effort cost her much. Fourteen nights in succession she thus went, prayed and agonized, but did not find that which she sought. One night, discouraged, she returned to her room, and knelt beside her bed. Then came to her the consciousness that this was not the way; and that, as she expressed it,

"my 'conversion,' my 'turning about,' my 'religious experience' (*re-ligare*, to bind again), had reached its crisis on that summer night when I said 'yes' to God. A quiet certitude of this pervaded my consciousness, and the next night I told the public congregation so."

She gave her name to the church as a probationer, but, as she waited for her sister Mary to unite with her, Frances did not become a full member until May 5, 1861, though she had led a prayerful life, filled with many Christian duties, from the June night when she pledged her life to her Lord.

Years of teaching and of travel followed. The journey abroad, an extensive one, was made possible by the thoughtfulness of Miss Kate A. Jackson, an intimate friend. The two took the trip together, and Miss Jackson's father gladly defrayed the expense.

On Saint Valentine's day, 1871, Miss Willard was elected President of the Evanston College for Ladies. This institution soon came into direct relation to Northwestern University, and Miss Willard was later Dean of the Woman's College and Professor of *Aesthetics* in the university. It was her theory that the girls would do better if they had fewer rules. Hence she worked out a plan for both "Roll of Honor Girls" and "Self-governed Girls." It appeared to work well, and Miss Willard was both very busy and very happy. But there came a new man to the presidency of the university, and he failed to agree to this plan.

"What was that trouble you and Doctor Fowler had in the university at Evanston?" Dwight L. Moody asked her at a later period. Taken by considerable surprise, she nevertheless was able to answer: "Doctor Fowler has the will of a Napoleon, I have the will of a Queen Elizabeth; when an immovable meets an indestructible object, something has to give way."

"Humph!" was Mr. Moody's reply, as he changed the subject and invited her to assist him in some women's meetings in Boston. This she consented to do.

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How much it cost Miss Willard to sever her relations with Northwestern University can only be understood by reading her experiences as frankly given in *Glimpses of Fifty Years*. This she characterized as "the greatest sacrifice my life had known or ever can know." Going to her room, after her resignation had been submitted and accepted, she exclaimed, amid the flow of tears, "I tried so hard and meant so well!"

At last, on this June night, "everything grew still and sweet and holy." Said she:

"The storm in my soul ebbed away slowly, the sobs ceased, the long sighs were less frequent. As dies the wave along the shore, so died away for evermore my sorrow to lose the beautiful college that my heart had loved as other women's hearts love their sweet and sacred homes. In the long hours that followed, the peace that passeth understanding settled down upon my soul."

She never again accepted an offer to teach; nor did she ever lose her affection for Northwestern.

The problem of the future had to be solved. Always interested in temperance, she had entered actively into some public work. Anna A. Gordon, in her volume, *The Beautiful Life of Frances E. Willard*, tells how Miss Willard received two letters on the same day, while visiting in Cambridge, Mass. One was from the Rev. Dr. Van Norman, of New York City, offering her the position of lady principal of a school for young women, with a salary of \$2,400, with such duties as she might choose. The other was from Mrs. Louise S. Rounds, asking her to take the presidency of the Chicago branch of the Woman's Christian Temperance Union. She accepted the latter offer, returned by way of Pittsburgh, and had her first experience with the Crusade movement. On a September day, 1874, she was elected to the presidency of the Chicago Woman's Christian Temperance Union, and opened the first "Headquarters" known in the organization. No sufficient provision was made for her support, and so she sometimes suffered hunger because she had not the price of a lunch, and walked weary distances as she had not the money to pay her car fare. Then she became sick, and her mother gave her some substantial advice, saying: "Now write to those temperance ladies a plain statement of facts, and tell them that you have made the discovery that God works by means and they may help you if they like." When elected, the ladies had said, "We have no money, but we will try to get some if you will tell us your expectations as to salary." Miss Willard thought that this was the time for an exercise of faith, and replied, "Oh, that will be all right." Naturally, therefore, they assumed she had some means of support. Her discerning mother said: "That was your heavenly Father's kind provision, and you turned away from it and dictated to him the method of his care."

The members of the executive committee cried when they read the letter from their sick leader. That night a check for \$100 reached her, and thereafter her support was assured.

Having the advantages of an exceptionally good education and of extensive travel, she also displayed unusual executive ability and choice gifts as a public speaker. Her Christian consecration was complete. Thus she made a matchless leader for the cause of temperance and purity. She soon became known over the entire country because of the leadership she was giving. In 1879 she was elected to the presidency of the National Union. On the seventeenth of February, 1877, she wrote on the fly leaf of her Bible: "I take as my life motto henceforth, humbly asking God's grace that I may measure up to it, this wonderful passage from Paul: 'And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.' Col. 3. 17."

Believing in the principle of woman's suffrage, she was restrained in her efforts to make a public declaration. But the decisive moment was reached in 1876, before the annual convention of the Woman's Christian Temperance Union in Newark, New Jersey, and Miss Willard expressed her opinions. The gray-haired and dignified lady who was presiding said to the audience in explanation: "The National Woman's Christian Temperance Union is not responsible for the utterances of this evening. We have no mind to trail our skirts in the mire of politics." Leaving the building, one of the influential women remarked: "You might have been a leader in our national councils, but you have deliberately chosen to be only a scout." Yet three years later she was elected president, and the same convention likewise declared itself in favor of the ballot for women, and henceforth never retreated from this position. Saint Frances, daughter of Saint Courageous, was an advance leader!

Her work extended afar, and she later became the president of the World's Christian Temperance Union, and a co-worker with Lady Henry Somerset and a great host of women whose hearts had been touched by the Spirit of the living God. Lady Henry presented her with a bicycle which she learned to ride in her later years. Out of her experiences came a very delightful little book, *How I Learned to Ride the Bicycle*. This volume has many valuable suggestions. For instance, she tells of well-meaning friends who desired to help her when she was learning to go alone: "'Let go, but stand by'—this is the golden rule for parent and pastor, teacher and friend; the only rule that at once respects the individuality of another and yet adds one's own, as far as may be, to another's momentum in the struggle of life."

Traveling, speaking, writing, laboring unceasingly, the slender physi-

cal resources were greatly taxed. About noon on the seventeenth day of February, 1898, her last day on earth, her friends listened to her sweet voice for the last time as she said, "How beautiful it is to be with God"; and at the "noon hour of the night" her spirit soared to realms of eternal day. Anna Gordon's sister prayed, "Dear Father, we give thee back thine own"; and Miss Anna Gordon responded, "And we thank thee for taking her so gently." The little company of women clasped hands and sang, amid their falling tears, "in unison with the great White Ribbon family in heaven and earth":

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

The following Sunday a service was held in the Broadway Tabernacle, New York City. A floral heart of lilies and cape jessamine rested, by the request of Lady Henry Somerset, "on the purest heart that ever went home to God, while in her dear hand, which had long beckoned us onward, were lilies of the valley"; yet the "little bow of white" was plainly in sight. The body was taken westward, and stops were made at Churchville and Buffalo, New York, and in Chicago; and then the body was once more in Rest Cottage; and in Evanston, so dear to her, in the Methodist Episcopal Church, a great company came together to honor the memory of her life and work.

The tribute of Dr. F. B. Meyer summed up her life in its opening sentence: "The heart of her heart was devotion to our Lord."

On August 15, 1925, I was with a large number of others attending the dedication of the Frances Willard House at Chautauqua, looking out over the beautiful lake; and listened to the dedicatory prayer led by members of the Young People's Branch of the National Woman's Christian Temperance Union, and heard, among others, these sentences:

"Unitedly we thank thee for the transcendent vision and noble lifework of Frances E. Willard—the beloved leader whose honored name in reverent remembrance we have placed upon the portals of this home. . . .

"To our boys and girls, to our youth and to our membership throughout the nation, give, we pray thee, a deepened sense of civic responsibility—a quickened conscience concerning our holy task in the opportunities and problems of this new age."

Saint Courageous and Saint Frances would say "Amen" to such a petition.

Never, in times ancient or modern, has there lived a nobler Christian Crusader than Frances E. Willard. Dead, she yet speaks; and the

memory of her heroic life and unfaltering faith calls both youth and age to consecrate themselves to waiting tasks.

The foundation text for her work was Psalm 20. 5—

"IN THE NAME OF OUR GOD WE WILL SET UP OUR BANNERS."

Psalm 146 was selected as the Crusade Psalm, which begins with a note of praise. It also contains the words: "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

The Crusade Hymn, which was sung at the funeral services at Evans-ton, is one which voices faith and courage:

"Give to the winds thy fears;  
Hope, and be undismayed:  
God hears thy sighs, and counts thy tears;  
God shall lift up thy head."

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### THE GREAT PHYSICIAN

(A sonnet written after visiting Johns Hopkins Hospital and seeing there the copy of Thorwaldsen's Christ, which stands in the hallway.)

Mid softly quiet corridors there stands  
A giant figure of the Christ in stone:  
The Great Physician he, with outstretched hands  
Inviting those who pass below to come.  
The world strolls careless by in grief and sin  
And heedless is, that he stands there to bless  
And offer those who put their trust in him  
The attributes of peace and strength and rest.

Oh listen, you who faith and courage need  
To live, and who want peace in place of strife,  
Come unto Him who waits for those who heed  
In every hall and corridor of life.  
An ever present, healing Christ is he;  
No words can tell what he can do for thee.

NORMAN L. TROTT.

Baltimore, Md.

## THE MANNER OF MR. LINCOLN'S RELIGION

ILLUSTRATED BY THE SONG HE LIKED

I. M. SHORT

Kansas City, Mo.

THERE may have been more than one song that Lincoln liked; there probably was more than one, but we know that he liked this one, because he said so, and wrote on it that he did, as he filed it away. The writer would not have it understood that a great mind like that of Mr. Lincoln could be circumscribed down to such a narrow limit, however, or that he is here endeavoring to have it appear so in a matter that is worth while, and by the headlines of our subject. He was too great a man, too broad a character, too deep a thinker finally, to be measured under any such conception. Nevertheless, he might have liked this song or poem, especially at that particular time of his life and the state of mind he was in, just as any one else could have done, and have given expression to it as Mr. Herndon, his law partner said, as to his preference.

The writer himself liked the poem, and introduced it into some reminiscences he has written about Mr. Lincoln and of the early days in Illinois, much of which had to do with him. And this he did in making his moral estimate of the man not as a *theologian*, but as a man of mild, kind, benign, even sweet-spirited characteristics which were fitting to him after God's own choice when he got through with molding and developing him for the place for him to occupy. So many, these days, are attempting to write about Mr. Lincoln, giving some account of him, who never knew the man in his home town, among his home people and his friends, and are holding him up to view in some features of character as will not bear scrutiny. His own home friends who lived beside him so many years knew him best. Very few of his intimate friends who knew him in Springfield are living to-day or their children; most even of the latter are gone; consequently only a few personal reminiscences told them of their friends remain with them.

It is of the individual feature of Mr. Lincoln's character that the writer has thought here to hold up to view, especially that which pertains to his religious conceptions. Coming back, then, to the point from which he broke away, he has to say that almost any man when God has need of him for a special work of great importance, be he who he may, has to undergo some sort of special training before he is fitted for his job.

Moses, no matter what fitness by nature, needed his special training of God before he could meet and endure the presence of a Pharaoh and be qualified to lead the children of Israel from Egypt to the land of promise. Isaiah, possibly the best specimen of the school of the prophets, must have his vision of purity before prophesying of the redemptive features of Him who was to come. Gideon, likewise, needed a lesson and instruction before becoming a fit representative of the Lord, even in the defense of the land against the Midianites. And poor Peter! how about him? He must needs have the vision of the sheet let down by its four corners from above before he was broad enough to open a way for Gentile salvation. And even Saul of Tarsus had to be stricken blind by a vision of the glory of Jesus before he was merged into Paul the apostle to the Gentiles. Something was the matter with all of them, which had to be made right by the Lord before they could do the work required at their hands acceptably to him. Nature must be made anew before fitness to perform, and so a change of the heart must ensue and be insisted upon by all Christians not as a dogma merely, but in an experience real and definite from the natural to the spiritual man, even for admission into the heavenly home. What wonder should it be if Abraham Lincoln should have experienced something of a change finally? It was no light job for even such a man to break the shackles of human slavery, and set free four millions of slaves.

The writer must insist that if he were an instrument of the Lord, as many persons say he was, this conclusion cannot, *must* not be ignored. It is vital and necessary to intelligent thought. No mere man of natural generation has ever been born who was good enough to fit the jacket of salvation either for himself or for others. Mr. Lincoln was no exception, and had his seasons of preparation, not all at once, it may be, but along in stages, as necessary during the progress of the work.

The writer is not a theologian, nor is he posing for one, neither aiming to write a dissertation on theology; but there are certain principles or factors at work in human affairs of which we must not be unmindful. While human government is not what it ought to be, it is what we have, is necessary for human happiness, and must be endured for a time. And this involves human responsibility to some power somehow, somewhere. We are not here of our own accord. We think Mr. Lincoln was an instrument of this power for performing a difficult work agreeably to that power, call it what we will, though not of chance, because that is not satisfying to human thought. He met his responsibility and did the greatest thing in human government that has fallen to the lot of any administration of modern times, if indeed it is not the greatest of all the past. If

it did not come to him *how to do it* at first, it did later, and he achieved a great success.

We come now to trace the first steps to it. We are in possession of a short document which gives the religious status of the family life back in Indiana at little Pigeon Creek Church in an early day. It was here that the family lived and wrought after they moved from Kentucky, and here his own mother lies buried. Religiously, they were what is known as "hard-shell" Baptist people. Mr. Lincoln as a small boy had good raising, and in the days when this sort of thing was looked after by parents. It is in early life when the heart is yet tender that impressions are the deepest and the most permanent. And Mr. Lincoln as a lad was no exception to this rule. When he grew older and drifted away from his paternal home, he found himself for a number of years at the little town of New Salem, not the most moral and religious place he could have found; but it was by sheer destiny that he was there, and not so much from choice. His associates there were not always of the same class as those of his earlier home. The moral and religious atmosphere was no longer that to which he had been accustomed, and the old restraints being gone, he yielded to the influences of his new-found friends—drifted away from his religious bias through the reading of infidel books loaned him by his associates, and he partook largely of their views, even close on to the border land of atheism.

It is not the writer's purpose to follow him during the time of his life spent here at New Salem. That part was yet before the writer's time, and has been dwelt upon often enough by his biographers to be familiar to most readers of the history of his life. He would say, however, that he became acquainted with Mr. Lincoln's warmest personal friends, knowing them intimately, and if their word could be relied upon, they report that, when he as a young man first came to Springfield, he posed as a deist, not exactly desiring to wear the queue of an infidel outright, nor of an atheist. They report him as somewhat loud in his skepticism. His early life at Springfield has not been reported to have been a very happy one by his friends. I have heard it stated that his melancholy spells were owing somewhat to this cause, while others charge it to poverty. Others have been inclined to lay the charge for these strange spells of melancholy to other reasons. I do not know if the real cause were known. He certainly had them. I could relate some of these which have been told, but I do not care to rehearse them. There are faults enough in every one's life at best. He certainly outgrew them before the time of the writer, and he would wish to let him stand in his popularity with all his faults, and he had some; besides, he is dead and gone to his long home, whatever and

wherever it may be. His reputation among his fellow Americans was fairly and deservedly won, and we are proud of him in his rank.

The story of his secret, private life has some sad phases. First to be thought of, he was poor and cramped for means with which to get along most of his life. I will relate here a little incident bearing upon this phase when he first came from New Salem to Springfield to make the new capital city his home. I will try to relate as nearly as I can the way it came about and in the language I have heard a number of times, in as plaintive a manner, and by one of his warm personal friends. It was first related by one Mr. Joshua Speed, a Kentucky friend, a pioneer merchant of Springfield in its incipiency:

"He reached Springfield in March, 1837, on a borrowed horse from New Salem, with no earthly belongings except a few articles of clothing (with possibly a few books) in a pair of saddle-bags, which he carried into the store on his arm when he came in. He wanted to purchase an outfit for a single bed, which figured about seventeen dollars. He said if I would credit him until the following Christmas, if he were successful as a lawyer—which was by no means certain—he would try to pay me. Then he added, if I am not successful, I do not know that I can ever pay you. As I looked into his face, I think I never saw a more melancholy expression. It touched my heart and prompted me to suggest a large double room over the store, which I would share with him, rent free. Thanking me, he took the saddle-bags and went upstairs. He returned in a few minutes, completely changed, his face beaming with pleasure. He grasped my hand warmly and exclaimed: '*Well, Speed, I'm moved.*'"

This friendship was abiding and of long standing, even until after he became President of the United States! Who would have thought it that day when he stepped into Joshua Speed's store? But even at that time, he had come to Springfield as the accredited representative of Sangamon County to the State Legislature. There was a great deal of *come out* in him, as he once expressed.

I have now come to the place where I wish to give the song that Lincoln "liked." It has a history in the manner of its relation by Mr. Herndon as found in his *Life of Mr. Lincoln*, and I desire to give it in order that it may be authentic. I therefore transcribe it in his own words:

"He once told me of a song a young lady had sung in his hearing at a time when he was laboring under some dejection of spirits. The lines struck his fancy, and although he did not know the singer—having heard her from the sidewalk as he passed her house—he sent her a request to write the lines out for him. Within a day or two he came into the office, carrying in his hand a delicately perfumed envelope which bore the address, 'Mr. Lincoln—Present,' in an unmistakable female hand. In it, written on gilt-edged paper, were the lines of the song. The plaintive strain of the song and its melancholy sentiment struck a responsive chord in a heart already filled with gloom and sorrow. Though ill-adapted to dissipate one's depression, something about it charmed

Lincoln, and he read and reread it with increasing relish. I had forgotten the circumstance until recently, when, in going over some old papers turned over to me by Mr. Lincoln, I ran across the manuscript, and the incident was brought vividly to my mind. The envelope, still retaining a faint reminder of the perfumed scent given it thirty years before, bore the laconic endorsement, 'Poem—I like this,' in the handwriting of Mr. Lincoln. Unfortunately no name accompanied the manuscript, and unless the lady seeing this chooses to make herself known, we shall probably not learn who the singer was. The composition is headed, 'The Enquiry.'"

The following are the lines:

Tell me, ye Winged Winds,  
That round my pathway roar,  
Do ye not know some spot  
Where mortals weep no more;  
Some lone and pleasant vale,  
Some valley in the West,  
Where, free from toil and pain,  
The weary soul may rest?  
The loud wind dwindled to a whisper low  
And sighed for pity as it answered, "No."

Tell me, thou Mighty Deep,  
Whose billows round me play,  
Know'st thou some favored spot,  
Some island far away,  
Where weary man may find  
The bliss for which he sighs;  
Where sorrow never lives  
And friendship never dies?  
The loud waves rolling in perpetual flow  
Stopped for awhile and sighed to answer, "No."

And thou serenest Moon  
That with such holy face  
Dost look upon the Earth  
Asleep in Night's embrace—  
Tell me, in all thy round  
Hast thou not seen some spot  
Where miserable man  
Might find a happier lot?  
Behind a cloud the Moon withdrew in woe  
And a voice sweet, but sad responded, "No."

Tell me, my secret Soul,  
Oh, tell me, Hope and Faith,  
Is there no resting place  
From sorrow, sin and death?  
Is there no happy spot  
Where mortal may be blessed,  
Where Grief may find a balm  
And weariness a rest?  
Faith, Hope and Love, best boon to mortals given,  
Waved their bright wings and whispered, "Yes, in heaven."

What was the matter with Mr. Lincoln at this stage of experience? Just what may be the matter with any one else likeminded. It was the cry of the soul to be satisfied, which satisfaction had not come into his experience as yet. It was God still dealing with him. He was coming—had come a good part—along the way of his destiny, and eventually all the objections in his skepticism would be given up—must be eliminated from his system before getting to the place intended for him. The poet who wrote the song *as a poem* is seeking through nature to find a satisfactory answer to the needs of the soul, and appeals to natural objects, to the wind, to the sea, and to the moon. Indeed, he would have done no better if he had appealed to all the objects of all God's out-of-doors. It is not found there. Not until he appealed through the inner consciousness to the deep things of the real self was an answer forthcoming. Not until the spiritual nature is reached and touched is the satisfying portion to be found. For once at least the poet's theology was right.

It was this fact which is the secret of the soul which Mr. Lincoln began to realize, and which interested him. There were some things still which he must give up, and eventually all would be gone, and then "Providence," as he had been wont to say, could put him in the place reserved for him above every other man. Not that he would ever become a full-fledged church member, perhaps, of the orthodox class, for this he never became. Hear what he said at a date later on. He is merging now toward the period in which the writer begins to have some personal account of him. What does he say now?

"I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine which characterize their Articles of Beliefs and Confessions of Faith. When any church will inscribe over its altar, as the sole qualification of membership, the Saviour's condensed statement of the substance of the gospel, 'Thou shalt love the Lord thy God with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart, soul, and mind."

As Mr. Lincoln gathered more years upon him, he became more reticent in his views about Jesus, either through some degree of shame of his early antagonism, or through policy, or a change of mind—the latter, the writer thinks. There is no necessity to contend that, because he once entertained these heretical opinions about Jesus, he must needs hold on to them forever, and deny him the right of a better view as his mind became more matured. He is now quite willing to make quotations from his sayings in some of his speeches, notably that one from the gospel story of Jesus regarding the "divided house," and if "divided it cannot stand,"

which he used against the arguments of Mr. Douglas throughout their joint discussion.

The writer has given an account of the preparation of a speech by Mr. Lincoln which contains some account of this saying of Jesus, and which kicked up a great deal of noise at the time he used it. This account will be found written in his book, entitled *Abraham Lincoln: Early Days in Illinois*. It is there transcribed from Mr. Herndon's own story. The latter relates that, when Mr. Lincoln had completed writing it in a speech, he read it aloud to him, paragraph at a time, stopping long enough after each for discussion fully between them. He says that only the first paragraph, which included the Scripture passage, raised any question. Mr. Herndon says: "He had used this quotation in his Bloomington speech, which drew from Judge Dickey the remark 'A d-fool utterance.'" Mr. Herndon, remembering the remark, said, "It is true, but is it wise or polite to say so?" Whereupon Lincoln replied in a manner worthy of the man:

"That expression is a truth of all human experience, 'A house divided against itself cannot stand.' The proposition is also true, and has been true for six thousand years. I want to use some universally well-known figures, expressed in simple language as universally well known, that may strike home to the minds of men in order to raise them up to the peril of the times. I do not believe I would be right in changing or omitting it. I would rather be defeated with this expression in the speech, and uphold and discuss it before the people, than be victorious without it."

Mr. Lincoln was a man whose peculiar religious views had been difficult of explanation. The writer has tried a number of times to account for them, and write him up as nearly an orthodox believer as possible, and has failed; owing to his variant parts being in want of agreement with other parts at different times in his history, or in what seemed to be so.

Mr. Herndon met and experienced a similar difficulty when he recognized these variant features of religious beliefs and undertook to harmonize them and to present him whole and an easily understood religious person. Hear him as he speaks out his mind under this head: "No man had a stronger or firmer faith in Providence-God than Mr. Lincoln, but the continued use by him late in life of the word God must not be interpreted to mean that he believed in a personal God. In 1854 he asked me to erase the word God from a speech I had written and read to him for criticism, because my language indicated a personal God, whereas, he insisted, no such personality ever existed. My own testimony, however, in regard to Mr. Lincoln's religious views may invite discussion. The world has always insisted on making an orthodox Christian of him, and to analyze his sayings or sound his beliefs is to break the idol. It remains to say

that, whether orthodox or not, he believed in God and immortality; and even if he questioned the existence of a future eternal punishment, he hoped to find rest from trouble and a heaven beyond the grave."

This, then, is that feature that he saw standing out in the poem or the song which we have transcribed in this article, and which he "liked" or that he saw which coincided with his own view and which interested him so much. "If at any time in his life," continues Mr. Herndon, "he was skeptical of the divine origin of the Bible, he ought not for that reason to be condemned; for he accepted the practical precepts of that great book as binding alike upon his head and conscience. The benevolences of his impulses, the seriousness of his convictions, and the nobility of his character are evidences unimpeachable that his soul was ever filled with the exalted purity and sublime faith of natural religion."

It is here that the writer must part company with Mr. Herndon. This is not in the spirit and meaning of the poem, which Mr. Lincoln should have seen. He was not satisfied with himself or with his experience. Natural religion is not sufficient to exhaust the complete man and rid him of sin until it is clean gone. While there is no conflict between it and revealed religion, something higher, holier, purer is needed to change a man like Abraham Lincoln from deep-seated skepticism to a state of sublime religious faith. While the writer has been inclined to the side of Mr. Herndon with respect to the peculiarities of Mr. Lincoln's ideas of the Christian religion, he thinks 1854 was yet too soon for the change entirely to have taken place; and it is very probable that, from what he knew of Mr. Lincoln's belief, it dates from a period still earlier, and that his faith underwent a greater change still. "The times change and we change with them," is an old saying. Conditions change and bring developments in the minds of men. What if it were so with Mr. Lincoln and with Mr. Herndon in his estimate of the man?

Hear what he says in a letter to Hon. Henry Wilson, December 21, 1860:

"I know Lincoln better than he knows himself. I know that this seems a little strong, but I risk the assertion. Lincoln is a man of heart, aye, as gentle as a woman's and as tender—but he has a will strong as iron. He therefore loves all mankind, hates slavery and every form of despotism. Put these together . . . a will, that justice, strong and unyielding, shall be done when he has the right to act, and you form your own conclusion. . . . If any question comes up which is doubtful, questionable, which no man can demonstrate, then his friends can rule him; but when on Justice, Right, Liberty, the Government, the Constitution, and the Union, then you may all stand aside: he will rule then. . . . There is no failure here. This is Lincoln, and you mark my prediction. You and I must keep the people right; God will keep Lincoln right." (Paragraph in part, published in Joseph Fort Newton's *Lincoln and Herndon*.)

From the date 1854 to the time he made his farewell address on quitting Springfield, which address we shall presently give, is an interval of a little more than six years, long enough for him to have had a complete "change of heart" in his spiritual conceptions and experiences. It was, too, about this time that some of his intimate friends report that he became quite reticent about the matter of his religious faith, possibly from the record which he had borne when he first came to the city to live, about which he may have experienced some sense of chagrin. I now give in this place the farewell address of Mr. Lincoln to his friends in Springfield, which was made up of both democrats and republicans. It may help some persons in forming their opinions as to his Christianity, as it has the writer. It certainly gives evidence that God was having something to do with him or had been at least taking him through some finishing touches to get him well on the way where he wanted him. Here follows the address:

"My friends, no one not in my position can appreciate my feelings of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived a quarter of a century and have passed from a young to an old man. Here my children have been born and one of them is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting to Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will be well. To his care commanding you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

The writer never followed up his religious trend of mind after he left Springfield and went to Washington. All he knows of this part of his life is what others have written in their biographies of him. Certainly viewed by what he accomplished there gives evidence of God's finished work with him ere he suffered his instrument to be broken. It is not intended by this remark to be inferred that God was in any way displeased with what he did—rather the reverse. The reconstruction period would soon be coming on, and it is very likely that through the wrangling processes of the adjustment much of the honor or credit would be diverted from its true source to the politicians. It would seem that God determined that he and his instrument should not be robbed of this, therefore suffered his instrument to be removed. As it turned out, much of the greatness and fame has gone down in history to Mr. Lincoln as the greatest American our country has produced, and is due, possibly, to human sympathy through the manner of his untimely taking off, to regard him as great as Washington, and as many think, even greater than he.

One more item the writer gives in closing his theme. It is one which greatly concerned the great man. It is the last of his great acts. "Providence-God," as he "was wont to say," has his instrument ready to perform the finishing touches of the work he wants done. It is a feature in which he stood alone and against the legalized opposition of almost the whole Northern element of the United States; against Congress, even against his own cabinet. It is that feature of individualism which the writer has been holding up to view throughout this paper, and which he asserted by the exercise of his prerogative as President of the United States, and consequently as commander-in-chief of the entire military and naval forces of the United States, when by his pen he attached his name to the emancipation document, and soon put an end to the heartless and bloody war between the two chief sections of the country in a legalized contention of wrong against right never more, it is hoped, to be a disturbing element of the peace and harmony of the country.

Shall we not assign that accord to him, in the manner of his religious belief, even though he were not orthodox, in the privilege of his faith, and venerate his memory for having performed the greatest piece of statesmanship, as possibly the greatest of all Americans?

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### DAWN AT SEA

A full moon sailing in a pale blue sky,  
A brilliant star o'er head,  
A band of pink that widens in the East,  
A sea of heaving lead;  
A fleet of gray-white clouds afloat on high,  
A glow, a flash, a form  
Of molten gold—the moon pales, the star dies:  
Another day is born.

A great ship plowing through a stubborn sea,  
Against a sturdy wind;  
A white-plumed wave spreads out before her prow,  
A blue wake tracks behind;  
Alone I walk that mystic morning hour,  
Wet by the ocean's spray,  
Save for the barefoot gang that swabs the deck—  
So dawns another day.

ALBERT HALL MARION.

Jersey City, N. J.

**BISHOP JOSEPH CRANE HARTZELL, M.A., D.D., LL.D.**

1842-1928

WILSON S. NAYLOR

Appleton, Wis.

**BISHOP HARTZELL** was a man who made little of noble birth and much of the noble character exhibited in his humble boyhood home. He was a lineal descendant of princes, kings and emperors of the Old World. The paternal branches of his family-tree run back to the Reichsbaronne von Harz (960) of the Palatinate on the Rhine; the maternal to Frederick, Count von Buren (1050-1094), progenitor of the Stauffers, the Staufens and the Hohenstauffens, of whom Emperor Frederick I, Barbarossa, was the most illustrious. One did not get these facts from the bishop. His reticence about matters so personal was such that in a friendship of twenty-five years, one of them involving the intimacy of traveling companions around and through Africa, and in many consultations concerning joint authorship of his life and work, there is no memory of his ever having mentioned his distinguished heritage. It remained for the following lines found among his papers to give his own restrained version of his forebears:

"When Bancroft, the historian, said: 'Tyranny and injustice in foreign lands peopled America with men nurtured in suffering and adversity,' he probably had in mind the migration of persecuted Protestants from the Palatinate on the Rhine. Early in the eighteenth century many of these people migrated to Ireland. Among their descendants Wesley developed an intelligent church membership, one of whom was Barbara Heck, who organized the first Methodist class in New York City. Over forty thousand settled in Pennsylvania. They manufactured their own printing equipment and first of all published the Bible and *The Book of Martyrs*. They established a system of public schools and began the movement for the abolition of slavery. One of their leaders was President of the first United States Congress and another a loyal General in the battle of Gettysburg. My father was one of these Pennsylvania Germans and my mother was a descendant of a German Protestant clan which ruled mediæval Germany for a period of years."

Michael Bash Hartzell filed on a quarter section of land near Moline, Ill., in 1835, built a two-story log cabin upon it and returned to Pennsylvania for his bride. Their wedding trip consisted of six weeks' travel by canal boat and river steamers to the new home in the Far West. Evidently the "best families" of the community approved of Michael's bride, for a Blackhawk chief offered him a pony and several buffalo robes for his "white squaw."

In 1842 Joseph Crane Hartzell, the fourth of thirteen children, was born in the log cabin home. To the day of his death he cherished the memory of the deep Christian spirit, inspiring example and judicious training of his parents, who lived to the advanced ages of ninety and ninety-three. Upon their sterling qualities he was anything but reticent. Grant but an occasion and he would expand upon incident or quality with a warmth of feeling and glow of admiration that not only revealed the affection, but, unconsciously, the inbred spirit of the speaker. In this home the first Methodist class meeting and Sunday school of that great central west were organized. Later, at the neighborhood schoolhouse, Joseph, at the age of sixteen, with his father and class leader kneeling either side of him, committed himself to the Christian life and ministry.

Bishop Hartzell was a man whose self-reliance from his youth, upon his own convictions of right and duty for himself, could not be shaken by immediate advantage or apparent failure. This dependence upon his own judgment against older and more experienced advisers was demonstrated within a year after his conversion. His father, pastor and district superintendent unitedly urged him to accept a local preacher's license and enter upon his chosen profession at once.

"They argued that I had sufficient education to begin with, that I could pursue the Conference course of studies while preaching, that I was a good public speaker, and that if I spent several years in preparation souls would be lost that I might have helped to save. While harrowing in the field my father told me of the plan and that a license could be given the afternoon of that day in the schoolroom where I was converted and called to the ministry. His final word was: 'My son, think it over well.' Leaving the team of oxen I went beyond the fence and, finding a quiet, shady place, laid aside my straw hat and sat down, determined to know what God would have me do. In due time the answer came: 'Don't you do it. Get ready.' I had learned of a school in Evanston, Ill., where a young man could study for the ministry. I thought I could prepare to preach in about two years and I was sure that I could earn my expenses."

Susceptible as he was to the main purpose of his father and friends, they had put up a formidable barrage for a boy of seventeen to withstand. But thereupon he launched into his life of self-reliance. He finished high school in a year and a half, then taught for four months and was greatly elated at receiving payment in four five-dollar gold pieces. With this capital he entered Garrett Biblical Institute and by industry and economy entirely supported himself by manual labor, by student-supply preaching and by teaching Latin and mathematics. He graduated after seven years from both Illinois Wesleyan University and Garrett Biblical Institute. He was valedictorian of his class, having carried grades of 100 per cent or hovering near that indication of excellence.

Again, within three months after he had graduated and gone to his first church as full-time pastor, Bishop Simpson urged him to accept a transfer to the pastorate of Ames Church, New Orleans, to succeed Dr. J. P. Newman, later Bishop Newman, who had been transferred to Washington as pastor of the Metropolitan Church and Chaplain of the Senate. In the previous spring the student had sought the bishop's counsel in reference to the type of work to enter after graduation, but it was advice as an aid to self-decision that he sought, not another's decision for him. Bishop Simpson, as friend and adviser of President Lincoln on such great issues as the emancipation of the slaves, the obligations of the federal government and all of the churches in the sequel, having learned in the previous interview that this young man who had made such a brilliant record as student and preacher was also deeply interested in the problems of race adjustment in the South, naturally and with warrant believed his plan the wiser. His last words as they parted were, "My boy, think it over." Evidently he did, as we shall see later, but not so hastily as his adviser expected. He went back to his church, and within a year greatly increased its membership and conducted a campaign that relieved it of a debt for which it was under advertisement for sale when he became pastor.

Bishop Hartzell was a man who could perform extraordinarily brave and serviceable deeds and say nothing about them. Self-assertion upon adequate cause was as characteristic with him as self-restraint upon personal interests or honors. It was during his years at Evanston that in the spring of 1864 his physical courage and moral heroism were most strikingly demonstrated in an act that he did not volunteer to speak of for thirty-six years afterward, and then only as it flashed into his mind as the most apt illustration in an appeal to an audience for consecration to the help of unfortunate sailors. After the address he was urged to write out the story. It is in part in his own vivid words as follows:

"One morning as the Biblical students came out from breakfast, the lake seemed to be in a fury of rage as the result of a twelve-hour storm that had been blowing. Far out to the northeast a little speck of something was seen drifting amid the waves. A field glass soon enabled us to see that it was the hull of a vessel with all masts gone, on the bow of which stood a group of men. Waves were rolling from the northeast so that the vessel drifted southwest and stranded on a sandbar quite a distance from the shore. There was no way to reach them. No boat could live in the intervening breakers. The water was ice cold and an old seaman present said that no man could live in it ten minutes. I seemed possessed with the purpose that I could and must save them. The wind had shifted and was now blowing very hard down shore, the waves following one after another in angry foam-crested ridges out to the vessel. Fortunately a large quantity of rope had been collected and my plan was to tie a small rope around my body and make my way to the ship. Swimming in the breakers was one of my favorite recreations and exercises. I saw one end of a

mast rising and falling, the other end held by a rope which was fastened to the deck. If I could reach the end of that mast I could make my way along its length and climb to the deck.

"I plunged in and as the water deepened the undertow swept seaward and increased in power, requiring all my strength and skill to keep from being swept under the ongoing breakers. The next difficulty was the passing of the breakers as they came higher and higher, but after a desperate struggle I reached the loose end of the mast and several times while making my way to the other end was buried with it in the ice-cold water.

"As I was climbing up the side of the vessel a sound reached my ears which I hear yet whenever the event is recalled. After going through the first two or three waves the people on the coast had lost sight of me until I reached the deck. It was then that, mingled with the roar of the wind and wave, I heard the shouting of the people and the cheering of the students on the shore.

"As I stepped over the vessel's side the captain came forward, his face as expressionless as that of a frozen corpse except for his eyes. These spoke volumes. Advancing, he laid his ice-cold hand on my shoulder, and with an expression that thrilled my whole being he said: 'God bless you. You are a man.'

With more deliberation than could be permitted in rescuing the shipwrecked, but in a like spirit of self-abandon, he committed himself to his life work in helping to solve the race problem—the greatest incubus to the realization in practice of the distinctly American political doctrine that all men are created equal and are endowed with the inalienable rights of life, liberty and the pursuit of happiness. From the beginning of his public career he spent himself on behalf of the unfortunate whites and blacks without let or hindrance from either.

As previously intimated he had had premonitions that his life work would in some way be related to the race problem. In the same year as the rescue of the schooner *Storm* he applied for enlistment in the Federal army, but was denied because the quota was full. Characteristically, then and throughout his life, he sought solace and direction in prayer. In due time the conviction came that he should "stay in school and prepare for the battle of ideas to follow the clash of arms." In 1868 he visited the General Conference sessions in Chicago and was deeply moved by the reports and discussions of the condition among the freedmen of the South after the fall of the Confederacy.

Therefore, after "thinking it over" for a year following the interview with Bishop Simpson, he accepted from Bishop Scott the transfer to New Orleans. In the meantime the marriage of Joseph Hartzell and Jennie Culver was consummated. Miss Culver was a leader in spiritual and social affairs of the church and community. Her most cherished wedding present was an elaborate silver set which was offered to her in appreciation of her services in securing funds for accident insurance for every fireman in Chicago.

Thus for Joseph Crane Hartzell began forty-six years of distinctive service in the forefront of one of the most crucial issues of civilization—the relation of the light and dark races, together with the best methods of solving the difficulties involved. “The battle of ideas” had become a personal reality and laid tribute upon all the qualities of sterling character which he possessed in unusual balance and power.

It is beyond imagination at this distance to visualize the situation or realize the barriers to a mutual understanding of men of such opposite views and inherited sentiments as Americans north and south of the Mason and Dixon line only six years after the Civil War. On the part of the Southerner, added to the humiliation of defeat, devastated homes and plantations, abject poverty, equal rights of former slaves before the law, were the political and economic crimes of the northern “carpet baggers” who mercilessly preyed upon a defenseless people. Goaded by the specter of racial equality, no wonder that proud sons of gallant fathers slain in a cause that they thought to be just, responded with the White League and the Ku Klux Klan. They had bowed before the supremacy of arms, but had not, could not so suddenly, had the will been present, have changed their inborn sentiments and convictions touching the relations of the white and black races. Much of the alarm about social equality and the aspiration of the negroes to intermarry with the whites had its origin in these economic, legal and political irritations. The situation was very real and very tense.

The new pastor of Ames Church in New Orleans was no reed shaken by the winds that often gathered into a tempest. He was a man who not only could endure hardness as a good soldier, but could keep his head above the storm in enforced peace. Although somewhat under height for a commanding figure, he had the bearing of a conqueror and he was a conqueror, but his conquests began with the submergence of personal ease and self-interest. Self-effacement for a great cause was instant and dominant here as in every phase of his significant life. He sought to understand Southern sentiment, and by his genuine and open respect for the high qualities of Southern character, he made warm friends of those who differed radically with him upon racial and political matters. While he never made a political utterance from the pulpit, he most positively preached loyalty to the federal government. His public prayers always included petitions for the divine guidance of the President of the United States and his associates in office. This was all the more heartily done because he did not condone the false representation of the government by the “carpetbaggers,” who were so largely responsible for post-war difficulties.

The following incident in his own words represents still other friendships with strong Southern men:

"General Longstreet, of Confederate army fame, when the war was ended followed the example of General Lee, accepted the situation and did all he could to promote loyalty to the United States government. We were both members of the Public School Board, served on the same committees and were personal friends. Taking me aside the morning after the White League was organized, October, 1874, he told me the story of the organization as he got it from a Southern friend. He said the scheme was to defeat and drive out the Republican party then in power and rule the State no matter how much blood it cost. I can never forget the expression of the old hero's face. His eyes were moistened with tears and his cheeks flushed, the whole expression being one of anxious apprehension. On going to my office I told the story to Mr. Barnes, my assistant. That night the story went to the Chicago Inter Ocean and dispatches were continued for some days. The telegrams simply gave the news of what transpired without discussing the political issues involved."

The sequel to this incident reveals the dangers to one who opposed violence in its lair. This Northern pastor of Ames Church made a speech in Chicago soon afterward upon conditions in the South and made references to the White League and the Ku Klux Klan. Mr. Barnes wrote him of the repercussion of that speech in New Orleans:

"The feeling here is so bitter that I do not care to be on the street any more than is absolutely necessary. You have no idea of the intensity of the hatred. They would, if they dared, hang me in a minute. I know of many threats that have been made. The people are not at all pleased with your Chicago speech. Some of the German brethren declare that they will hang you on sight, and Brother Allenger says they are in earnest."

Within a few days the speaker and his wife returned from Chicago and went about their usual routine of life. But they had no illusions about the dangers. Sworn testimony recorded in his scrap book recounts the killings in the South of thirty-five Methodist preachers, most of them white, between 1869 and 1880, because of their attitudes upon the racial question. The Republican Convention was shot up by a mob in New Orleans with a record of nearly fifty killed and one hundred and sixty wounded.

The test of loyalty to his task that was more severe than threats of violence was the insidious attack of tropical diseases. Soon after their first child was born all three were taken with yellow fever, at that time the perennial scourge of New Orleans. Mrs. Hartzell's health was so broken that thereafter she was compelled to spend the summers in the North. Later the father was at death's door with cholera and two of their five children died.

In the midst of dangers from without and devastating attacks of dis-

ease upon himself and family, he received an invitation to become the pastor of a prominent Northern church. Greatly increased salary, influential position, sympathetic understanding, congenial associations and health considerations argued for the change, but he "maintained his ways" in the place where he believed he had been divinely called, "that he might please Him who had called him to be a soldier."

Bishop Hartzell was a great administrator. This was due in part to the breadth of his human sympathies. Whatever concerned humanity was of interest to him. If it was a need he could supply, it was a command. He was utterly devoid of race prejudice. In both his large fields he gave proportionate attention to the development of service to the white and colored races. This equal emphasis was maintained from his first day in New Orleans to his last day as bishop of Africa. In the South the result is indicated in part that at his retirement from that field there were under his supervision twenty-two educational institutions for the white and twenty-one for the colored. In Africa a similar policy was followed.

His success as an administrator was partly due to his genius for publicity by voice, pen and interview. His platform ability was marked from his youth and later he was in constant demand as lecturer and preacher throughout the United States. He was an effective orator in either rôle. Whether lecturing upon our own Southland or Africa, his sketches of the land, the people, the economic, social and religious conditions climaxed in a powerful appeal to the imagination, the reason and the emotions. His quadrennial reports to the General Conference, to which he was elected seven times and in which he sat as bishop eight times, fifty-two years of continuous membership, were uniformly characterized by breadth of vision, depth of insight, grasp of details and emotional power.

In 1923 he was the honored guest at the fiftieth anniversary of the Southwestern Christian Advocate, which he founded in 1873 and which later became one of the authorized voices of his church. In the rôle of the one interviewed for publicity purposes he had the faculty of lifting the significant out of the common plane and making another's mind glow with his interest. As he became more prominent, newspaper men throughout America and Great Britain sought him for front-page copy on whatever he was promoting. So outstanding an editor as Henry W. Grady, at first distinctly hostile to the work represented, at the end of an interview opened the columns of the Atlanta Constitution to all the publicity desired for the work of the Freedmen's Aid and Southern Education Society. This interview was just after Mr. Grady had stirred the country from coast to coast with his Boston address on "The New South."

Bishop Hartzell as an administrator never confined himself to the limits of established enterprises. For him there was no *ultima thule*. His reach always exceeded his grasp. In the moment of his election while the applause continued, his thought swept past the existing African fields to "Somewhere in South Africa in the midst of the advancing waves of Anglo-Saxon civilization northward and under the British flag, American Methodism must have a great mission." Within two years of his election this vision was fulfilled by a gift in Eastern Rhodesia of 13,000 acres, equipped with buildings for an Industrial Mission, supplemented by an annual liberal government grant toward the maintenance of an academy for children of European residents. In 1907, while a guest at the World's Sunday School Convention in Rome, his sketch of the opportunities for Christian work in North Africa resulted in an immediate interdenominational subscription of \$50,000 if he would secure an equal amount from his Board and administer the new mission. These two creations developed under his leadership into significant enterprises of evangelization and education.

In 1907, two of his staff in Eastern Rhodesia, Doctor and Mrs. Springer, crossed Africa from east to west, exploring particularly missionary opportunities in the Belgian Congo. Following this the bishop secured by personal interview with King Albert and his ministers the guarantees for the promotion of missions in the territory explored. Doctor and Mrs. Springer's books and articles reflect the contagious responsiveness, in the great mining centers of Elisabethville and Kaminove as well as in the more purely native sections of this enormous protectorate.

The amazing feature of this inadequate sketch of administration is not the constant outreach for more territory, that has been the undoing of many a career, but the ability to finance both the old and the new with an ever-expanding budget to meet the ever-expanding fields. In the twenty years prior to his election the church had appropriated a total of \$50,000, or \$2,500 a year to the support of missions in Africa. In the twenty years of his supervision the church appropriated \$500,000 and he secured by personal solicitation and financial campaigns \$500,000 more, a total average of \$50,000 each year. Moreover, there was at his retirement abundant evidence of the more abundant life in six thriving centers under the five flags of Liberia, Portugal, Great Britain, Belgium and France.

Bishop Hartzell accomplished this great work by selfless devotion and indefatigable labor. Why did he not stay in the field for constant personal contact administration? Because by the far more difficult and arduous regime of 35,000 miles of annual travel he could accomplish

manifoldly more for Africa. To him travel was no release from labor. In all those years he never permitted himself a vacation for visiting the great historic and art centers of Europe. Wherever he went it was Africa that filled his mind and absorbed his time. The weeks annually on shipboard afforded opportunity for more intensive work to supply the funds to carry on the larger endeavor that had been projected in consultation with his missionaries in the fields or his board of advisers at home. This was his opportunity for uninterrupted application to his enormous correspondence with past and hoped for contributors. Whether it was solicitation or appreciation or the cultivation of new constituents it involved hundreds of letters on every tour. For half of his term of administration these letters were written by his own hand. Later, secretaries were provided for part of the time.

Bishop Hartzell was a man who could meet men of any station, high or low, on equal terms—the former without apology and the latter without patronage. He stood in the cordial good will of five Presidents of the United States: Cleveland, McKinley, Roosevelt, Taft and Wilson. President Taft officially closed with an address the African Diamond Jubilee which resulted in securing \$300,000. President Roosevelt had made the opening address, but it required the persuasion of friendship to secure his consent. It was in the midst of one of the busiest periods of his administration. He did not see how he could possibly spare the time for preparation, but his enthusiasm responded to the vision and sweep of the statesmanlike plans for the nationwide campaign, and slapping the bishop on the knee he exclaimed, "Bully for you, Bishop, you're a brick! Time or no time, by George, I'll do it."

The Bishop was frequently the guest of honor in the home of Earl and Lady Grey and other prominent figures in Europe. He had audiences in the interests of the ever-expanding missions under his direction with the kings, prime ministers and other officials of Belgium and Portugal, with Clemenceau, the tiger of France, and again with the President and Secretary of State of Republican Portugal. Every interview resulted in securing the object of his visit: official guarantees, correction of abuses in the colonies where his missions were located, protection against persecution by Catholics in Portuguese Africa and by Mohammedans in French Africa. Between the bishop and Cecil Rhodes there was an immediate mutual attraction that not only made the Hartzells guests for a week in the beautiful villa of the latter in Capetown, but put them at once *en rapport* in conversations on the deep things of life and destiny. A little before the bishop's election in 1896, Mr. Rhodes was directing that, in moving the town of Umtali, Rhodesia, ten miles from its former site, certain buildings,

including the hotel, should be left where they were. When asked what he proposed to do with them, he responded, "I'll give them to a mission." This was the gift that fulfilled the bishop's vision while delegates were applauding his election—"Somewhere in South Africa . . . under the British flag . . . a great mission."

After a life full of years of unremitting service, that had denied him the respite of ordinary recreations and vacations, that had defied death by the violence that stalketh in darkness and had claimed his co-workers again and again, and by the pestilence that walketh at noon day and had laid its reeking hand upon himself in yellow fever, blackwater fever and cholera; after twenty years of perils by sea and land in the most unrestrained self-giving to the untutored savage or the adventurous pioneer where life is cheap; then to be wantonly and brutally attacked and done to death on his eighty-sixth birthday, June 1, 1928, in his quiet country home at Blue Ash, Ohio—that is a tragedy which reflects the tradition of Jeremiah's fate after a similar life of self-forgetfulness in the service of others.

[READERS will be well satisfied that two of the murderers of Bishop Hartzell have confessed their crime and received the life sentence. The third man is hoped to be captured and convicted.—EDITOR.]

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## GOD

God must have such wistful eyes,  
And speak with such a quiet grace,  
That nothing else but gentleness  
Lies upon his face.

And so much like an old man's smile  
His kindly smile must be,  
That it would be a wonderfully  
Lovely thing to see!

CRANSTON LEROY STROUPE.

Madison, New Jersey.

## EDITORIAL DEPARTMENTS

### EPISTLES FROM THE EDITOR

### BIMONTHLY BREVITIES

EPIPHANY Day, January 6, is the climax of the Christmas season. Many artists, such as Boticelli, have painted lovely pictures of the Adoration of the Magi. At the birth of Jesus, Jewish shepherds came to his manger and a few days later those three Wise Men of the Gentile world brought gifts and worship to him at Bethlehem. Were they Persian Magi, or representatives of Aryan, Semitic and Hamitic races? We do not know, but whatever race they represented they honored our Lord as more than merely a King of Israel. To them he was Lord of lords. So this story in the second chapter of Matthew is symbolic of World Service. And Paul gives an Epiphany message in the sixth chapter of Ephesians in which are those noble words: "In Christ Jesus the Gentiles are co-heirs, companions and co-partners to this promise" (Moffatt's translation). Paul in his prison must have seen by spiritual vision the Guiding Star as did the Magi with their physical sight. That Star that traveled from the East to the West is a sign of Christ's world-wide Kingship.

ISAIAH, in that sixtieth chapter which is regarded by all capable teachers of literature the most glorious example of English speech in our Authorized Version, begins with an Epiphanic ecstasy: "Arise, shine, for thy light is come." It pictures the coming of all races to the kingdom of God. It sees Jerusalem as it is portrayed in the book of Revelation as the Holy City of God, through whose gates on all four sides shall come all nations. This has properly been chosen as the Reading on Missions in our Methodist Psalter.

AMONG the many recent biographies of John Wesley, the most worthless is that by Abram Lipsky. He has not gone beneath the surface of the literature of that Founder of Methodism. Wesley may have held some of the faulty views of the eighteenth century just as many of us to-day are confused by the mixed-up conditions of twentieth-century thought. But, if Lipsky had had Dimond's *The Psychology of the Methodist Revival* and had gained a bit of its insight, he doubtless would have

written no such biography. Wesley's moral and religious vision was sufficiently eternal in its significance to make him still the supreme leader to Christian life and unity.

**GOSPEL** is the title applied to the four first books of the New Testament—and they are truly the good tidings of the coming of God's Son in Jesus, the Christ. But that title could well be applied to the fifth book, the Acts of the Apostles, as the Gospel of the Holy Spirit. For all those apostolic deeds are the Acts of the Risen Christ by that perpetual gift of both Father and Son, the indwelling Spirit. It is the gift of the Spirit which creates the new-born Christian life. A Christian is one who is filled by the Spirit. And it was the Holy Spirit who joined them all in the Holy Church. Every chapter of the Acts brings a historic gift of these good tidings.

**DOCTRINE** comes from a Latin word meaning "to teach." So a "doctor" is a teacher. Surely a doctor of law, medicine or religion should be well taught in the scientific truths of their professions. But a physician can help to heal an invalid who has no medical knowledge, a lawyer can defend a client who has no legal training, and a preacher can bring the sinner to the Living Christ without crowding his brain with dogmas. Probably folks who know nothing about astronomy can get as much light from the sun as any master of astro-physics. But that "unction of the Holy One" will "guide us into all truth."

**ETERNAL**, that attribute of the new life in Christ, is not a quantitative, but a qualitative measurement. It means more than the time phrase, everlasting. It enters eternity, the present possession of the Infinite Spirit of God. To have it now goes beyond all thoughts of the past or the future. The present is not a measure of time. More than memory or hope that goes backward or forward in our vision, love is the divine gift of the present which has the eternal value.

**CYNIC** has a beastly meaning. Etymologically it goes back to a Greek word meaning dog, which is related to the Latin term, canine. So cynicism is not genuine criticism. It often becomes the vituperative attitude toward all Truth, Beauty and Goodness. Such universal contempt is worse than all pessimism. So the sneer of a man is much like the snarl of a cur. Cynicism is a perversion of the mind and a poison to the soul.

**SHELLEY**, that wonderful poet who in his earlier years preached

atheism, once said to Leigh Hunt, as they were listening to the organ in the Pisa Cathedral:

"Ah! What a divine religion might be found out if charity were made the principle of it instead of faith."

He was both right and wrong. Like many ultra-orthodox teachers of religion he misunderstood faith, supposing it to be intellectual belief of theological opinions. Living faith is an adventure of the will based on intuition of the moral nature. It is trust and loyalty to goodness. Repentance turns its back on sin and faith turns its face toward God. And so faith in the spiritual sense leads to that sacrificial service which is perfect love. Love to God and man is thus the very essence of real religion, and that "holy dare" we call faith leads from selfishness to that sacred climax of life which Shelley calls "charity."

THOMAS FULLER, that popular Anglican preacher and facetious writer of three hundred years ago, in his brilliant book, *The Holy State*, gives us this message for to-day in his essay on "The Faithful Minister":

"Having brought his sermon into his head, he labors to bring it into his heart before he preaches it to his people. Surely, that preaching which comes from the soul most works on the soul. Some have questioned ventriloquy, when men strangely speak out of their bellies, whether it can be done lawfully or no. Might I coin the word cordiloquy, when men draw the doctrine from their hearts, sure all would count this lawful and commendable."

Would that the Christian ministers of to-day could practice such "cordiloquy" and make their sermons a prophetic message out of life to life!

HERBERT SPENCER, in his *Study of Sociology*, mentions two types of religion, "the religion of amity and the religion of enmity," and remarks that though the religion of amity occupies the place of honor, "the real homage is paid in large measure, if not in larger measure, to the religion of enmity." While Spencer himself had some enmity in his ethical teaching, there is much truth in that criticism of the excess controversialism in the value of religious thought. As Sir Thomas Brown said: "Particular churches and sects usurp the gates of heaven and turn the keys against each other, and thus we go to heaven against each others' wills, conceits and opinions." When shall we meet "the unity of one faith and one worship," so emphasized by Father Hyacinthe, a holy man excommunicated by the Church of Rome? Do not Protestants show too much of such enmity?

A wise and witty message was made by Carl G. Doney, the president

of Willamette University, to his students, published in his book, *Half Way to Noon*, concerning the crooked stream: "I know why the brook is crooked. . . . It is following the line of least resistance. It is a thing of circumstances and not of intelligence. To pursue the line of least resistance makes a stream and a man crooked." Surely millions of men are leading twisted lives by lack of personal will and are only led by the current influence of passion and prejudice. Streams can flow straight and upward if sufficient power is applied. Man can make his will a share in the power of the Spirit of God, making his manhood an upward flowing stream to join the River of Water of Life proceeding out of the throne of God.

DARROW, that criminal lawyer, made this silly saying: "The truth is that the whole human race takes itself too seriously." Did he mean that so few men were unserious that they did not supply him with enough criminal jobs? Probably not, but his own agnosticism could see no serious meaning in life, and all atheism makes the world worthless to either feeling, intellect or will. More than that, those who profess to believe in God and yet do not make him a partner in all the interests of life are themselves less serious than the theoretical atheists.

BUNYAN said wisely: "In prayer it is better to have a heart without words than words without a heart." Prayer surely comes from the inward soul rather than from the outward voice. Indeed worship would become more real, if we should silence not only our lips, but all the noisy, worldly, and secular stuff in our minds that too often prevents our hearing the messages of the Holy Spirit. Well if we could join the experience of the young Samuel and say, "Speak, Lord, for thy servant heareth!"

SUPERNATURAL is a word which seems to shock the narrow humanistic minds of to-day. And yet they frequently use that Greek word, "metaphysical," which has precisely the same meaning, although it is generally applied only to philosophy. Supernatural does not necessarily imply a miraculous invasion into natural law, but it does mean that glorious fact, which those of us who have living souls know by real experience, that above the apparently necessitous world of nature, there is a realm of spiritual reality. The entire kingdom of self-consciousness (or personality) is free from the slavery of a merely physical world. It goes above all mechanism and even mere formal logic. Neither Truth, Beauty nor Goodness can be organized in that limited scientific manner. Perhaps, however, the new science is going to give us a wider realm of nature

from which materialistic determinism will vanish and infinite spiritual force shall reign.

LEIBNITZ, over two centuries ago, said these words concerning education:

"For what other reason do men now write so much about education, than because our whole existence has passed into words, and words go easily, by means of tongues and ears, into the soul?"

Language, indeed, is a real source of education, especially if we lift our English "word" to the Greek *Logos*, which goes beyond speech of lips and tongues to that inward vision for which it stands. So John has named Jesus the Word of God. But much of to-day's education does not go beyond mere verbal speech. Colleges do not always create culture and much religious education does not produce spiritual experience. We commend to the parents and teachers of to-day to go back over a hundred years and read that brilliant book, *Levana, A Doctrine of Education*, by Jean Paul Friedrich Richter, a treatise which still in our twentieth century has a value above most of the recent pedagogic textbooks. With Richter the task of education is "to discover and appreciate the individuality of the ideal man" and so to develop spiritual personality. How permanently powerful are his so-called "Fragments" concerning religious, physical, moral and classical education! It is well to go back to such teachers of yesterday as Comenius, Pestalozzi and Froebel. But we assert that *Levana* is a matchless message of method for the lifting of childhood to the peerless heights of character.

LOYALTY is one of the noblest words of our speech. Put loyalty into faith and it rises from mere belief to trust, from cold-blooded acceptance of doctrinal propositions to heart fidelity to a Living Person. This is the true saving faith of the New Testament, an act of personal will, rather than a theory of the intellect.

AVIATION—is it a curse or a blessing? As a military implement it would be one of the most damnable machines that applied science has produced. One aeroplane over London, Paris or New York could pour down chemical products of destruction which would destroy the cities and slay their millions. On the other hand, the aircrafts are positively international in their activities. In the air of their travel there are neither mountains nor seas between nations. In that realm private property cannot exist and its paths are free for all winged chariots. Such an application of science to machinery could well help to make all lands, races and nations one and so outwardly aid the coming of the inner brother-

hood of all mankind. Physical science is not religious; it is a force which can lead us toward heaven or hell.

HUMANISM—is that rather narrow philosophy forming a *new* religion? There is nothing new in it. Most of the views called modern are as old as all of that narrow human thought which cannot unite a limited humanistic Hellenism with the wider spiritual Hebraism. We have many more machines in this century than in millenniums before, but the improvement of humanity goes much slower than such material civilization. The God of the Bible and the God-Man of Christianity is greater than any mere metaphysical or scientific deity. Personality at its best makes man higher than a human animal; he can, with Christ, become the Son of God. Rationalistic humanism cannot reach that higher throne of thought or experience.

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### WINNING ONE'S OWN SOUL

HERE is one of the supreme promises of our Lord Jesus Christ: "In your patience ye shall win your souls." But do we not already have a soul? Yes! and No! After all, in the spiritual sense, the soul is not so much a possession as an acquisition. Jesus once asked this startling question, "What shall a man give in exchange for his soul?" So the soul of man in its loftier meaning than mere mind is not a ready-made product; it is rather a creation by the will out of seeds of the new life planted within us by the Holy Spirit. Therefore when we face that challenge, "Have you got a soul?" we can answer from this promise of Christ, "I have the making of a soul." That message of the Master is much more than a mere precept to the patient; it is an inspiring pledge that such a spiritual effort will win a soul for each of us. It is the fulfillment of that command: "Lay hold on eternal life."

### WHAT LACK OF SOUL?

A man may have more or less of an inward soul, just as he can have more or less of an outward physical life. Infancy possesses an undeveloped personality. The babe is only a coming physical possibility. It has to learn to see, for mere sight of an eye is not seeing in the mental sense. One by one the intellectual faculties awake and the moral forces manifest themselves. Our little ones are most precious to us because of the hope wrapped up in them. They are from the first citizens of the kingdom of God and can be kept there by our gift of the perpetual atmosphere of holy love by which the soul grows within them and becomes the self-

conscious personality as they approach the adolescent age. A wonderful record of such an experience is recorded in that autobiographic lecture of Jean Paul Inderich Richter, when he testifies,

"Never shall I forget the inner sensation, hitherto untold to any, when I was present at the birth of my self-consciousness, of which I can specify both time and space . . . when suddenly the internal vision, 'I am an *ego*,' passed before me like a lightning flash from heaven and has remained with me shining mightily ever since."

Far more perilous than that undeveloped soul of childhood is the untrained soul of later life. What a host of folks are without mastery of their own powers. Great faculties are often submerged in material need and possible genius sinks down to mere mechanical life, that of voiceless poets, blind artists and utterly dumb expression of high thought or feeling, "Mute, inglorious Miltons!" It is the trained hand that makes the artist or craftsman and the trained ears and eyes that produce the ideal vision of an inward genius. Such undeveloped souls have no eyes, ears or hands, other than those of their animal ancestry. Even in like manner must the inward nature be trained, if we are to have the vision that can see God.

Still greater is the lack of soul in those perpetually weakening personalities. That Greek word, *psyche*, translated "soul" in the Bible, does point in its meaning to Ego, in its nobler and less selfish meaning. We imagine that our souls are our own if anything belongs to us, then why do we need to win one? Yet we say of many a man, "He cannot say that his soul is his own," and he does not assert it. Among the multitudes of mankind there are far too few who are real persons; too many are only stereotyped copies of the common patterns of humanity. This sinking of personality by the diminution of self-conditioning power is the real tragedy of life, not perceived by those cheap psychologists who themselves have the mechanical mind which cannot see a soul.

Who are the victors in the real battle of life? Those that conquer nature and create the true kingdoms of humanity? Just those who have become themselves. It is to them that we turn for comfort in our sorrow. More soul! it makes the man more manly and the woman more womanly.

#### SOUL MADE BY STRUGGLE

It is by patience that we shall win our souls. And the word here rendered "patience" really means endurance, steadfastness, holy courage. Above all it is most highly expressed in that spiritual adventure called faith, which has well been defined the "holy dare." It is not mere

quietism and submission, but stern volition and earnest effort. We thus "rise out of our dead selves to higher things." Man was born to fight, not in the beastly sense of physical force, but the whole-souled life is won by that Christian faith which is a true struggle for existence. "This is the victory that overcometh the world, even our faith."

That victory which wins the soul does require a struggle with that realm we call nature. We dare not leave our manhood to nature, for nature has a force of its own which requires conquest by our volition. Man must learn to say to nature: "You must do my bidding: carry my burdens and turn my wheels for me." Many of its forces work against the man whose soul has not been fully won; he must turn them in his favor. Nature thus rightly employed as a servant has always been pointing toward spirit as its goal. Though the determinists cannot see it in their materialistic science, self-consciousness, the complete soul of man, is the very goal of evolution.

More than this conquest of nature is our triumph over sin and temptation. There are powers working against the soul more terrible than those outward forces of nature which battle the body. Our chief wrestle is not with external enmity, nor with flesh and blood, but with the invisible power of sin and the princes of darkness. Here, as there, the promise of God is "to him that overcometh." The warfare of time is for a conquest both in nature and life by the Man-soul. We must work with our Creator in making a soul, with our Redeemer in its salvation from sin, and the soul becomes fully our own when the Holy Spirit enters as creative force. His victory is ours.

Dare we vision the cost of a soul? The tree only becomes strong and stately when its roots take firm hold in the soil. The lofty temple wins its spire when it can rest on a deep foundation. It is not less so with a man. The scholar, the preacher, the lawyer, the doctor or any other successful profession cannot be made by wishing, but by working. It is one of the most dangerous delusions of youth that success can be leaped into at a single bound. How easy it seems to some to become a prince or a poet by a single jump. Such men are trying to build their ten-story house of life on a one-story foundation. So character does not come by chance. Sainthood is won by service and sacrifice. Moses with his face aglow with the light of God—that was the climax of forty years in Egypt and forty in the desert.

Patience is the key of high discipline. No spiritual success is possible without it. Such steadfastness is not mere possessive submission to circumstances, but a holding on and holding in and holding out under all circumstances. Job did not submit to suffering; he conquered his soul as

he soared above his bodily pain. We are more important than all outward circumstances and can win through them by such sacred endurance. It is patience that makes us masters of our own souls. By it with Christ we are self-possessed.

#### SOUL-MAKING—THE OBJECT OF LIFE

He who wins his own soul has acquired life's end and aim. Such winning is not for reward only. All other crowns are worth little beside the "crown of life." The parsley crown of earthly success does not come to the worker until his head is bald. We cannot win the pedestal of human fame until our legs are too lame to stand there. Riches mostly never come until the power to enjoy such opulence is largely gone. We do not get much of such worldly wealth as we want until we no longer want it.

Self-mastery is the real triumph. A young champion of sporting games thinks that to win its crown is the thing, but the wise athlete knows better. It is not the crown, nor the physical victory that he has wrested from toil and abstinence, but the endurance of the camel, the strength of the ox and the footfall of the deer. The end of life is not wealth, knowledge, power nor pleasure, but character. When we realize that we are not man enough nor soul enough, let us listen to that stimulating message, "Be ye enlarged."

Even the agnostic Schopenhauer could emphasize in his philosophy "the will to live." And that Neo-Lamarkian theory of evolution which puts its main energy within rather than without is becoming triumphant over the theories of mechanistic development.

To win the climax of all living is therefore our own affair; we must settle it for ourselves. We face this problem: "Shall I be a molecule or a man, a cell or a soul?" A man is immortal when he is fit for it. Thus said Goethe:

"To me the eternal existence of my soul is proved from my idea of activity.  
If I work incessantly till my death, Nature is bound to give me another form  
of existence, when the present can no longer sustain my spirit."

That is a fine half-truth. Our spiritual patience is more than such restless activity. When we win our souls by the endurance of saving faith, it is the Divine and indwelling Spirit that has presented to us our own perfect possession of self and the gift of eternal life.

Looking at the ocean when stirred with a tempest we center our gaze on the struggling ship, the human center of the scene. So does Jesus, looking through the blinding spray of the world's wild tempestuous story, fix his gaze on the struggling and conquering soul. For it is a soul that shall persist in "all the wreck of matter and the crush of worlds."

## THE PAULINE PARACLETE

PAUL was both a prophet and a poet. There are many sections of his letters which are written in Hellenic rhythm. Notable are those metrical introductions to Ephesians and Second Corinthians, both of which begin with this same verse: "Blessed be God, the Father of our Lord Jesus Christ," which in the Corinthian Epistle is followed by eight lovely lines in poetic Greek. Not less than ten times in these verses there are used various grammatical forms of the word *paraclesis*, which means "comfort." And when he uses that word in the genitive in "the God of all Comfort," he is certainly relating "the Father of all Mercies" to the Paraclete, that divine Advocate whom Jesus promises as the supreme gift of his ascended glory.

Paraclete in our Authorized Version of John is rendered Comforter, which in later translations is changed to Helper. But that word "comfort" in its etymological significance means more than mere consolation. Its last syllable, *fort*, we use as the title of a stronghold, and it is one with *force*, which means "power." So the work of the heavenly Comforter is more than to outwardly encourage; he is an indwelling strength, an abiding Advocate within the trusting soul. "The Spirit himself maketh intercession for us with groanings which cannot be uttered."

The God of the New Testament is therefore raised above all the so-called ontological attributes. He is called the God of Spirit, Light and Love in the Johannine records, and, in this message of Paul, "the Father of Mercies and the God of all Comfort." More than the creative Spirit whose might and wisdom are revealed in nature and more even in experience than the historic Christ the incarnate Son of God is this climax of revelation, this gift of the Father and Son, the very Breath of God whose rushing winds now fill all life, the indwelling Spirit who makes our bodies his very habitation. His supreme title is one of affinity.

"Father of Mercies," that primary attribute in this Pauline hymn, means more than an external or transcendental Deity. As Henry Ward Beecher preached: "Mercies are not so much in what he does as in what he is." His great gift is himself. When mercy is received there God is. Our spiritual blessing is not merely an effect from his feeling, but is himself. To receive this Comforter is to possess all things. "The fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law."

The New Testament is rich in its good tidings; it is a book of love and joy. This comes not by wit or humor. It is unlike other books that turn life into comedy and ridicule human nature; or many that blot out

all moral distinctions. It deals seriously and earnestly with life. Even when its picture has a background of darkest colors, its sorrows are permeated with transcendent joy. Modern religion is too often lacking in pathos. It is too scientific and logical. Its dogmatism lacks feeling. When by the Comforter we rise above the coldness of thought to the mount of love, we shall learn that the fruit of the Spirit is loftier than all those quantitative facts with which we too largely measure the universe. Such a sacred joy is more than all earthly pleasure.

The kingdom of this God of Comfort is a celestial sanitarium whose every breeze is his Holy Breath that brings health. Yet around this there is a realm of sorrow. Joining with the heavenly symphony is the "still sad music of humanity," caused by the martyrdom of man. We must march not only with the pean of the Crown, but with a requiem of the Cross. Yet mercy is over it and comfort is the heart of it all. Look out and up to behold and receive this God and through all raindrops of sadness shines the bow of hope. Everywhere the Father (dare we say, an Infinite Mother) is rocking the cradle of his children and singing tender lullabies.

Paul began by singing, "the Father of our Lord Jesus Christ." He knew that this promise of the Paraclete began in the Incarnation. Christ is the God we can *use*, far greater than the God of whom we speculate in our philosophies. We have not sufficiently freed ourselves from dogmatic theories. *Pater Noster* has not sufficiently erased from us the old deities. It is that Person, Jesus Christ, who brought from eternity into time the Living Love of God, revealing it in sacrificial service. The tempted and suffering Christ is the source of the Comforter who fills all things. There is hope to the world from this human view of the nature of God. That lesson of the book of Job of God's care for a man of sorrow and pain is made a larger providence by the vision of a God in absolute fellowship with humanity in all its tribulation. It is Jesus who by his life, death and resurrection has made real his Beatitude: "Blessed are they that mourn, for they shall be comforted."

This God of all comfort thus demonstrates that the evils of life are not without a remedy. If we would know what way the world is going, we must not look too low. Earth's vapors hide the stars near the horizon, but we can see them in the upper sky. It is the essential nature of God, to cure rather than condemn. That dreadful chord of seventh which the earth gives forth in the sad song of life shall be silenced when all other notes are harmonized with the keynote of redemption. The comfort of God is not an anodyne to quench all sorrow by deadening feeling; it is the strength of a new life. He may not remove the suffering, but will grant

sufficient grace by his indwelling Spirit. Real religion is more than the atrophy of mere Quietism; it is the fullness of the Spirit.

No man can truly follow Jesus by avoiding the Cross. Even God's severity is a profound element in our blessing. Tribulation is a very college of comfort, an academy of assurance, a school of sympathy. Trials make more room for triumph. As Adam brought suffering to humanity through sin, our Second Adam brought salvation through suffering. We were like gold in the rock which could not become real coin save by force. God is the miner, the stamper, the smelter, who by his image in Christ became the coiner that transforms that ore with his own likeness.

God, the Saviour, through the Paraclete is the divine Physician, the Healer and Comforter of life. Our victory over trouble comes not by wholly removing earthly trouble. Be resigned, if you cannot do any better, but this victory is vastly better. Do not accept life apart from pain. To call it error is to abandon our share in the Passion of our Lord. It is affliction which often brings us nearer to God and to each other.

Paul makes all Christians partners of the Paraclete. That God of all comfort "comforted us all in our affliction that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God." Partakers of the suffering, we can be partners of the comforts. The sorrowing soul is not to be a pauper that merely receives blessings, but a giver of sympathy to all others. Such acquaintance with God and crucifixion with Christ gives power to help. That word "comfort" not only contains the syllable *fort*, which means "force," but the prefix *com* (Latin *cum*), which means "together." So the Holy Spirit not only effects the communion of saints, but transforms the comforted into the comforting.

Sorrow and tribulation are too apt to be selfish, to seek sympathy rather than impart it to another. Many even try to load their burdens and troubles upon others. Nothing is more unfortunate to the full strength of life than to have things too easy, to value wealth, pleasure and amusement above the serious sacrificial service of life. Religion is more than cheap luck or fun. Soul is more than body and spiritual power greater than all physical utility. Divine comfort is more than mere delivery from tribulation; it is the gift of strength in trouble so that we may dare to join with Jesus in the supreme love of reconciliation. The divine presence of the Holy Comforter in our hearts is partnership with God and fellowship with man.

The Paraclete within us is our high Advocate with God; the Risen Christ is an Advocate with the Father; and we ourselves by that gift of the Spirit share with Son and Spirit the service of advocacy and with the

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Triune God the labor of love. This addition might be made to that Beatitude: "Blessed are they that mourn: for they shall be comforted; blessed are they that are comforted: for they shall comfort others."

After Paul, accompanied with Barnabas (a name which is interpreted son of *paraclesis*, "comfort"), had preached to the Gentiles in Antioch of Pisidia his messages of evangelism, we are told that "the disciples were filled with joy and with the Holy Spirit." That joy is more than mere worldly ease. This is the heavenly promise: "The joy of the Lord is your strength." Reading the promise of the Paraclete in the Johannine record of the Holy Week sermon of Jesus, we hear again and again his promise that our "joy may be made full." But he calls it a joy like his own, not one of pleasure, but of helpful strength, even by sacrifice.

In this January-February season of the year, we are here entering the very severest season of the year as to temperature, and yet the wintry solstice sun is already moving toward its meridian height in summer. So the darkest experience of tribulation may find in the comfort of the Holy Spirit the growth of the Light of God until the perfect day.

May the Church of Christ in this nineteen hundredth Pentecostal period receive such a baptism of the divine comfort that it will become a treasure house of mercies and a fountain of comfort to this sin-smitten world.

## HOUSE OF THE INTERPRETER

DURING 1930, this department of the *METHODIST REVIEW* will largely be given to sermonic outlines on various theses concerning the Dispensation of the Holy Spirit. Before we reach that Pentecostal issue, May-June, 1930, there will be furnished our readers in the March-April number a fairly full bibliography of theological and homiletic books dealing with the doctrine of the Holy Spirit.

### SEALED WITH THE SPIRIT

TEXT—"In whom (Christ) having also believed, ye were sealed with the Holy Spirit of Promise." Eph. 1. 18 (see also Eph. 4. 30 and John 3. 83).

Paul enforces the moral duties of time by placing every human act in the spiritual sight of eternity. The Holy Spirit is thus the witness of the infinite and eternal.

His presence within us is the sign that we do not belong wholly to this world, that we are related to the unseen heaven. It is the earnest of our inheritance, a morsel from the feasts of glory, a handful of flowers flung from the battlements of heaven, a sip from the brimming chalice of immortality, a dish of silver spray from the waves of the River of Life.

The Spirit is the Seal of a future Redemption. By him eternity comes into time and we possess the future here and now. "Hath eternal life." Something more than a pledge, it is a first payment of eternal joy. God assures us a heaven by giving us himself to be a present heaven in the soul.

1. *A Seal is for Attestation.* L. S. secures the authenticity and validity of a document. Before the days of handwriting and typing, it probably meant more

than now. No deed was valid without it—still true of many public documents. As unsigned bank checks are valueless, so is life without the seal of the Spirit. He is the assurance of salvation, the witness of the unseen, God's signature. And as legal seals often have two sides, the surface and the reverse, so does the Holy Spirit witness by the inward peace and the outward holiness.

*2. A Seal invests the bearer with the dignity of him who impresses it.* In some Oriental countries, a deputy of the sovereign must bear such a seal. He has no other means of making himself known in those lands where there are no electric telegraphs and communication is slow. The messenger of the ruler can only be recognized by the seal he bears. He does not need it in the royal palace, but it is indispensable in the far-off lands. So we are strangers and pilgrims in the earth with obscured majesty. "The world knoweth us not." But we bear in the witness of the Spirit the sign of our royalty.

*3. The Seal denotes ownership.* In the cargo of a ship often are sealed caskets of treasure not stowed like other freight; specially guarded, those are first rescued in peril, defended against pirates and brought up from the depths. So the sealing Spirit pledges God's power to help, save and deliver his own.

*4. The Seal may imply secrecy.* It is the secret countersign of God. When signs of war still fill the camps and field and troops are still moving, the secret treaty of peace may have been signed. By and by it will be made known and the roll of the war drum and the peal of its trumpet shall cease. We have not reached full redemption yet; all about us are the dis cords of earth, but within us the Spirit has sealed peace.

*5. The Seal imprints its own likeness.* This is the Spirit's work, to create a divine image in the soul, to stamp the impress of holiness on the heart. His presence is a holy fire to melt the hard wax of our nature and then on the softened soul to press deeply the likeness of Christ. He is the soul's artist, painting the fairest pictures of piety, the soul's gardener cultivating the fruits of holiness. This is God's last and highest thought. First is the

Father, the God who made us and reigns over us; then the Son, the God that came to walk beside us and die for us; and now the Spirit, the God who lives within us to entirely sanctify us.

*6. The Seal may be marred and broken.* The blessed Spirit has a hard time with us. God knows no more severe struggle than the effort to make something out of us. We often hinder the Spirit in his task. Some spoil the work of God, putting the Satanic smear on the beauty he has painted. They uproot the flowers he planted and blight his fruit before it comes to perfection, girdling God's trees. It is a high crime to break or deface the seal of a sovereign, but too often we have done it.

You cannot touch one of the stars of the sky and put it out nor silence one of the winds of God; but you *can* quench the fire of God which he kindles in your soul. You can still the blowing of the Spirit's breath through the garden of your heart.

Come, Holy Spirit, heavenly Dove,  
With all thy quickening powers;  
Kindle a flame of sacred love  
In these cold hearts of ours.

#### THE GRIEF OF GOD

TEXT—*Grieve not the Holy Spirit of God whereby you are sealed to the day of redemption.* Eph. 4. 30.

Does this portrait of a suffering Deity argue a defect in God? No, the passionless God of metaphysics is not the God of the Bible with his intense human relations. So says the first commandment: "Jehovah thy God is a jealous God."

*1. A God of love can be grieved.* We believe in the love of the Father who made us, we know the love of the Son who surrendered all for us; but have we realized the love of the Spirit who dwells within us? All the tenderness of God speaks in the movements of his voice. Love is the most sensitive thing in the world. A coarse, rude husband can break the heart of a loving wife. We may anger a stranger, but can grieve a lover. There is this delicate womanliness in the Divine Nature,

an exquisite bloom easily marred. His indwelling presence is a jealous discipline.

It is easy to grieve him. God's love, like man's, has its limits. "He cannot make us love him." He can know in his own Spirit the yearning and craving for affection which sometimes breaks human hearts. His love imparted through the Holy Spirit to possess our lives we can reject or disregard and so break the heart of God. That is what the Cross means. For love is inseparable from pain. See the mother beside her sick child, powerless to help or heal; the more she loves the more she must suffer. So does God stand before the erring soul of man. Worse than a sick child is an erring child. We talk about breaking law. We cannot break law; its everlasting strength stands firm. But we can break ourselves against it. We can break love. There is an anguish which is the secret of all sadness, whose shadow is doom. It is the anguish of God before an unloving heart. Grief of God! it interprets Calvary; it indicates the gloom of hell!

2. *How may we grieve God?* There are many ways we can give gladness to Satan and sadness to the Spirit.

By sin. He is the Holy Spirit who cannot abide in the unclean soul. The heavenly Dove will not dwell with carrion, pride, bitterness, corrupt speech, unholy tempers—when these come in, God is ready to go.

By disbelief. Nothing wounds love like lack of trust. And when we try to help ourselves the Spirit grieves, for that is the effort to make ourselves our own God. Give God all the chances of life; abandon yourself to the Holy Spirit!

By indifference. It is not hard to get rid of a sensitive person. You said to a friend, "Come and make my house your home; live with me as one of the family." But get tired of his presence and only neglect him and he will leave. Despise

his joys, make light of his company, prefer other pleasures and you can drive away the dearest guest. Most of all by the lack of love. At last he will say, "I'll go."

By worldliness. The world is the most powerful rival of God to us. Is there no pain when a mother sees her children fonder of others than herself, happier with a stranger than in her arms, especially if the choice is an unworthy one? So pleasure, power, wealth, and even knowledge and beauty may be made rivals. No other lover has been so often deceived and betrayed, or endured such continued infidelity. O treacherous, faithless soul! When wilt thou forever betray the sublime devotion of the Divine Lover?

3. *Results of grieving God.* He cannot enter the unwilling heart. He will not stay when he is not loved.

He will go. "My Spirit will not always strive with men." The physician having exhausted his skill to cure gives up the patient. There is no limit to God's mercy, save in this inevitable treatment of man. He always does the best he can with us.

The human spirit dies as a grieved God is compelled to go. Here are some downward steps to the soul—grieve, resist, quench and blaspheme the Holy Spirit. It is not all done at once. The fire cools slowly; at last in reluctance the Spirit vanishes and the soul is dead. They are "past feeling." Graces are like those flowers which need much water and without it wilt and fade. The soul cannot live without God.

Ask with regard to everything: can it please God? How will it affect the Holy Spirit? It is possible to make God glad, to help and encourage his work in our hearts and lives. His Breath is wind; why do our sails flap idly, becalmed? He is fire; why is this ice around our hearts? He is water; why are our souls dry and barren?

## EVANGELISTIC PROPAGANDA

### A PSALM OF SALVATION

THAT most marvelous Penitential Psalm, the fifty-first, is the earliest place in the Old Testament where we find the name, Holy Spirit. We find in it those divine works of the Spirit, conviction of sin, conversion, the cleansing of the heart and the outcome of spiritual power to save others by sacrificial service.

The tradition that it is a Psalm of David has its historical testimony in its confession of adultery and murder, those crimes of which the sinful king repented under the influence of the prophet Nathan.

By noting its structure of six stanzas of six lines each in trimetric form, the last four lines in this Psalm can be easily recognized as a hymnal addition made probably as late as the time of Nehemiah. This helps to confirm its Davidic composition.

Now read these fourth and fifth six-line strophes and we see David all the way from penitence to evangelism:

Hide thou thy face from my sins  
And blot out all mine iniquities.  
A pure heart create for me, O God,  
And a steadfast spirit renew within me.  
Cast me not away from thy presence  
And thy Holy Spirit take not from me.

Give me again the joy of thy salvation  
And support me with a willing spirit.  
Then will I teach wrong ones thy ways  
And sinners shall return to thee.  
O save me from blood-guiltiness;  
My tongue shall then thy praise express.

Read carefully the final verses in Luke's Gospel, and those words of the Ascending Lord in the first chapter of Acts; they will demonstrate this teaching of the work of the Holy Spirit, that not only does it create the inward sense of sin, and give to repentance and faith the new life of salvation, but it also gives power for evangelistic service to sanctified members of a Christian Church, and still more fills them with the spirit of world redemption. Thus, in the center of the Old Testament and in the very heart of the New, we are taught

this supreme message of the gift of the Spirit.

We therefore ask you to read prayerfully the following contributed article on this theme and still more to acquire and practice this divine power.

### THE HOLY SPIRIT AND EVANGELISM

A LITTLE over 100 years ago a shock passed over the thinking world when reading of Frankenstein or the modern Prometheus, a psychological romance—a creature supposed to be a scientist's greatest triumph in its perfect imitation of man and his bitterest defeat in that the immortal elixir had eluded his alchemy and his creation remained soulless. Now bereft of the Holy Spirit, all our organization, wealth, philanthropy and social activities are a mockery—a modern Prometheus, a creation without a soul. But his coming or indwelling reveals the possibility of a transfiguration amid earthly conditions into a life of victory and of beatitude—an apotheosis of goodness as a power potential in the church and in the world. Earth can show nothing higher or diviner than a man "full of the Holy Spirit." He is the great Dynamic of Evangelism.

#### EVANGELISM

It is possible that the word evangelism may be used in different senses, but the sense in which it is used in this paper is purely concrete and refers to the *quality* or character of certain doctrines which cluster primarily around the Saviourhood of Christ—all converging on one main issue, namely, *personal salvation*.

Regarding the "plan of salvation," a wide divergence appears in the practical faith of the Christian Church. Its interpretation is twofold:

(1) *The Ritualistic View.* Here emphasis is laid on the church as the embodiment of the provisions of redemption among men and, consequently, the sole

and only agency through which its saving benefits can and must come to individual sinners. Salvation is thus *mediated* by and through a very rigidly defined and external order of ceremonies, sacraments and penances—the interpretation of the distinctively prelatic churches, as such.

(2) *The Evangelical Conception*. This view emphasizes the soul's personal responsibility and individual relation to God through Christ, as he deals with men in every age and in every clime. Thus the church becomes an *auxiliary*—its institutions and observances are acknowledged only as a divinely ordered and important aid in the working out of the grace of God in the human soul.

It is probably true that to-day evangelism is conceived of in three ways: (1) *Social*, (2) *Mass*, and (3) *Personal*.

#### "SOCIAL GOSPEL"

In recent years the "social movement" has been regarded somewhat in the light of a "new Gospel." For a time it claimed quite a following, but more recently a recession has set in. Professor William Adams Brown, of Union Theological Seminary, in *The Life of Prayer in a World of Science*, tells of a "modernist" who had become disillusioned with the "Social Gospel," having tried it and having "come back emptyhanded." He found that the war has come and gone and, as its aftermath, has left a host of ugly shapes that mock our hope of a better world. All the old selfishnesses and prejudices of which we hoped we were rid forever are with us still. The failure of the social hope has raised again the whole question of personal religion." Peradventure it is not too much to assert that the "Gospel of the Social Hope" has evolved or degenerated into a godless humanism—*mechanics without dynamics*.

"Ah, what avails to understand  
The merits of a spotless shirt,  
A dapper boot, a little hand,  
If half the little soul be dirt!"

#### MASS EVANGELISM

In speaking of "mass evangelism" we are confronted with the statement that we are living in an age when the *zeitgeist* is

that of progress and progress in every direction. Hence things "traditional" have been relegated very largely to the scrap-heap and among these the "mass" type of evangelism *per se*. We are living in a "liberal age"; so liberal, indeed, that it is perilously near becoming latitudinarian. We are apparently swallowing holus-bolus a great many hocuspoceses that are being vomited forth by some so-called religious leaders—men of half-baked thought of the most superficial character. But in our "liberalism" we must be "narrow enough to be deep and broad enough to be conservative," as Bishop Charles Wesley Burns puts it.

#### EVANGELISTIC PREACHING

Just what is *evangelistic* preaching? As Methodists we are or ought to be profoundly interested in such preaching. "Methodism was born in a revival"—a very trite saying, but, nevertheless, historically and psychologically true. In the early days—indeed, in days not so "early"—Methodism was denominatd "Christianity in earnest." Wherever the Methodist preacher went "revivals" or "mass" evangelism prevailed. Immense crowds, relatively speaking, waited upon his ministry. About his preaching was an importunity, a fervency, a pathos, a power—even a "feverishness," if you will—absolutely irresistible. Some may regard it as effrontery or even effervescence to say that if we had such a type of preaching in 1928-1929 our Advocates would not have reported a loss in membership in the Spring Conferences of 15,000!

We repeat, just what is *evangelistic* preaching? That which has the approbation of the Holy Spirit. We believe, of course, that he has existed from all eternity. We behold him in his work in the Old Testament Scriptures, but since the Day of Pentecost he has occupied a new position. From that day till now the affairs of the church have been under his administration—its organization, its development, its services, its preaching. We dare not ignore him, for we cannot get along without him.

Again we ask, *just what is evangelistic preaching?* Pre-eminently that which *exalts* the Christ. And there is no legit-

imate or moral reason why such a type of preaching should not be pre-eminently scholarly. The Christian Church owes a debt to learned men that it will never adequately be able to pay. Erudition has filled our libraries with knowledge which has enriched the world. Evangelistic preaching, however, must make philosophy, science, poetry and art contribute to our interpretation of Jesus Christ and his exaltation.

Judged by such a criterion, just how does much of modern preaching rate? A careful study discloses two things, namely: (1) That while it is scholarly, it lacks the *evangelical* (not to say evangelistic) emphasis. The great eternal verities incarnate in Christ, which are essential to salvation, are lacking. Judging from the announcements regarding Sunday sermons, the unsaved could visit many places of worship on many occasions without even learning that they needed salvation or that Jesus Christ saved from sin. There seems to be almost a feverish haste to deal with sensational subjects and debatable themes, rather than with those supreme considerations which concern human life in relation to God and destiny. (2) That there seems to be a pronounced tendency to strive after a philosophy of religion in pulpit utterances, an eagerness to establish an irenicon between science and religion—something, we have the temerity to state, that is unnecessary, a work of supererogation, because when science and religion remains each in its own territory, there is no "conflict" and no need of "reconciliation." Much more attention is given to educational interests than to redemptive. Such preaching assumes that the Christian life is "native" to every heart and the essential thing is to unfold it. While fully recognizing "preventive grace" and all its possibilities in every soul, there is, nevertheless, no warrant for presupposing that such a life, apart from personal communion with Christ, can develop into a normal Christian experience. We have no quarrel with words, but we need to remember that the vital thing is that every life, young and old, should come into conscious fellowship with him. Preaching that is under the control of the Holy Spirit is that which has as its distinctive

message: *God in Christ, man's Saviour and Lord!*

#### PIN-CUSHION THEOLOGY

Preaching that presents a "pin-cushion theology" will never meet with the Holy Spirit's approval. We mean by a "pin-cushion theology" cutting the Scriptures into fragments by analytical discrimination. Much of the criticism of the Bible has been *scientific* rather than *scientific*. We are in hearty accord with a rational and constructive investigation into the problems that confront the student of Scripture—its authorship, dates, literary principles, historic background and cognate questions. But much that is termed "criticism" is only another name for the attempt to reason the supernatural out of the Bible. Now the "pin-cushion theologian" is he who makes each fragment a "conclusive point," that fixes beyond controversy some profound doctrinal position—in his estimation. And under his skillful manipulation the Bible becomes a "pin-cushion," full of sharp points, with which he pins together the scraps of his crazy-quilt theology. We feel safe in asserting that the Holy Spirit never says "Amen!" to such preaching.

#### PAINLESS PREACHING

Neither is what we may term "painless preaching" evangelistic, nor does it merit the Holy Spirit's approbation. *A la* this view, most people would like to have religion if it did not hurt. The "painless preacher" is one who has a strictly up-to-date process. He ridicules the old ways which are outlandish and barbarous. Prodding a man's conscience, harrowing his feelings and turning him up-side-down and in-side-out in order to make him a Christian is simply heathenish. The idea that man is such a sinner that he must weep and repent of his sins, as a process of moral reconstruction, is moldy with effete ness. The whole thing is naive. If people will listen to him he will guide them safely through the process without the slightest inconvenience or stirring up their feelings except in a most pleasant way. So, by the most dexterous use of theological anaesthetics, he goes through his enchanting performance and at its close

assures the "dear people" that their sins, if they had any, are absolved and that they are just as good as anybody. On being questioned as to whether it hurt, they all say "No!" Over against such prostitution of the pulpit, we put this statement: Truth which men resent, indeed, which some of them regard as incredible, is precisely the truth which men most need to hear, and which is likely to produce the deepest moral impression. The truth which is needed to awaken men must be preached without any hesitancy, any uncertainty, any "painlessness."

#### PULPIT WORKSHOP PREACHING

Moreover, it is doubtful if the type of preaching which takes the workshop into the pulpit is truly evangelistic and under the control of the Holy Spirit. In other words, must a preacher exhibit before his people those intellectual processes involved in reaching conclusions and interpretations? The maneuvering of doubts, no matter how skillful the dialectics, or the suggestion of uncertainties, no matter how delicate or unimportant, do not lend themselves to positivity of thought or mental stability or inspirational effort. The evangelistic preacher must deal in facts—eternal verities. The pregnant words of Doctor Denny are very apropos: "Nobody has any right to preach who has not some mighty affirmations to make concerning God's Son, Jesus Christ; affirmations in which there is no ambiguity and which no questioning can reach."

Evangelistic preaching means, then, that type which has for its aim the saving of lost men. And when I say "saving," I use the word, first, in its specific sense of "converting" them, and, second, in the larger sense of building them up in the virtues and graces of Christian life and character.

#### MEANING OF PENTECOST

Our fathers proclaimed that at Pentecost the outpouring of the Holy Spirit meant three things specifically:

First, that he came as *the Spirit of Life*. It is said that the highest official work of the Spirit is to be found in this, that he is the Prince and Giver of Life. It is be-

lieved that possibly the last word of science has been spoken that all life must come from life—that the self-organization of inanimate matter into life is well-nigh impossible. All of which means that the origin of all life is from God. This is eminently true of the spiritual, for the loveliest type of unconverted, unsanctified humanity that ever graced a home or walked the earth is spiritually dead. We stand amazed at the stupendous energy of the Spirit, filling the earth, the air, the water with myriad forms of life and beauty, but his grandest work is the life of God given to or produced in the soul of man. Faith fills the soul, but it is faith that works by love, and love makes one an ever-acting, never-wearying servant of God. Life has no higher distinction than this—the habitual reference of everything to the glory of God and to the furtherance of his Kingdom.

Second, that he came as *the Spirit of Holiness*. It is not being too sarcastic to remark that there are some men who are more afraid of holiness than of sin. The doctrine of "Scriptural Holiness"—as taught by our theologians and historians which called Methodism into being—in these days is being tabooed. Indeed, we seem to have *divorced* high intellectuality and deep spirituality as if they were not only incongruous, but antagonistic. Hence the doctrine has been "turned over" to ignorant and fanatical people, for the most part, who by their excesses, visions and physical dynamics have rendered not only the doctrine, but the *experience* both undesirable and ridiculous. But, what is *holiness*? Negatively it is the removal of all pollution by the cleansing energy of the Holy Spirit. Positively it is the consecration of the being to God as a living and acceptable sacrifice. In such a view, then, holiness is the rebuilding of the dismantled temple, which is made radiant by the glory of the Lord. It is the credential, the passport of safety through this and every other moral world!

Third, that he came as *the Spirit of Power*. What constitutes the difference between the aboriginal dweller in the forest and the son of civilization? Chiefly in the fact that by culture and science he can bring to his aid those resources that

multiply his power a thousandfold over his barbaric brother. And so, in the realm of the spiritual the Holy Spirit gives to man a superadded energy—a power to melt the soul and make it magnetic to draw to Christ. Just as the modern dynamo gathers and concentrates out of the darkness that energy which flames into light that rivals the luster of the noon-day sun, so the Holy Spirit becomes a power in possessing and exalting and adorning Christian men and women.

Who shall dare to lay an embargo of limitation on the Spirit-filled, Spirit-anointed pulpit when the Cross is its exalted theme and the redemption of mankind its supreme object? American Methodism furnishes an example that will ever remain the glory of our pulpit—the sainted, seraphic Bishop Matthew Simpson. It is recorded that on one occasion he was preaching in Memorial Hall, London, England, the subject of his sermon being the death of Christ—the theme of all time, the tragedy of all history. For half an hour or more he spoke without raising his voice, without gesture, without emotion. Then came a transfiguration, as it were, when suddenly he took his audience to the time and place of the Crucifixion. Having portrayed the Redeemer bearing our sins in his own body on the tree, he stooped as if sin had become a positive, concrete, material thing that was crushing him with its awful and immeasurable weight. Then, as if strengthened by the Eternal Spirit, he arose and scaled the precipitous heights to the loftiest pinnacle and, throwing off the burden, exclaimed with a pathos that was overwhelming: "How far, how far? 'As far as the East is from the West, so far hath he removed our transgressions from us.'"

The vast assembly, moved by an irresistible impulse and wrought upon by fiery eloquence, rose to their feet and, held as if by a mesmeric spell, remained standing, finally sinking back with intensest emotion into their seats. A professor of rhetoric was in the audience, having been attracted by the reputation of the "American Bishop." Knowing he had gone to criticize, a personal friend asked him, "Well, what do you think of the bishop's elocution?" "Elocution?" responded the

professor; "that man does not need elocution, he has the Holy Ghost." In like manner, Richard Brinsley Sheridan, himself one of England's greatest orators, once said: "I like to hear Rowland Hill preach because his words come hissing-hot from his heart."

What a wonderful year this Pentecostal year would be in American Methodism if we preachers gave forth messages "hissing-hot" from our hearts! It has been said that the greatest desideratum to-day is for men of deepest soul-convictions and down-right earnestness—not exact phrasing, not purity of diction, not chasteness of style, not rhetorical rhapsodies, not colossal erudition. George Buchanan was the finest scholar of the sixteenth century, but it was the fiery-hearted, Spirit-filled John Knox who stormed and shattered the stronghold of usurping tyranny. Erasmus was the most learned man of his day, but it was the Spirit-illumined, impassioned Luther, into whose heart was poured the power and grace of justifying faith, that launched that religious revolution that has changed the moral and spiritual complexion of the world. And thus it ever is and ever will be, when the Holy Spirit gets right of way in the heart and life of Christian people.

#### PERSONAL EVANGELISM

Now, what is true of evangelism as related to the pulpit or to "revival effort" is equally true of *Personal Evangelism*. After all, it is not the plan, nor the method, nor even the message that is of supreme importance. The personal experience of Christ as Saviour and Lord is the primary qualification of the personal worker or soul-winner. And no one can know Christ experimentally except through the Holy Spirit. In our personal dealing with the unsaved we must be able to utter this great affirmation, "One thing I know, that, whereas I was blind, now I see." Such a vital experience settles many questions otherwise troublesome. Great sinners, saved, have no doubt of the power of Christ to save. Souls melted with the love of Christ have no difficulty with questions of biblical or critical scholarship. We become intensely interested in other souls. The Holy Spirit lays upon our hearts a

great burden for the salvation of men. The secret of success in winning men to Christ is the measure of our surrender to God. It is not a matter of who we are or what we are, but whether the Holy Spirit

controls and fills us with himself. He is the Divine Dynamic of Evangelism, whether *Social, Mass or Personal.*

GIDEON L. POWELL.

Pittsburgh, Pa.

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## THE ARENA

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### TO-DAY'S CHALLENGE TO THE MODERN CHURCH

HENRY DIXON, in his *Life of Christ*, says of the apostles, "There was not a rich man among them, nor a scribe, nor a Doctor, nor an Elder, nor a Ruler of the Synagogue. They were all men of little account, unknown even to their own Provinces."

These humble men had neither money, learning, nor influence, yet Jesus called them to effect the moral and spiritual regeneration of the race, the establishment of the kingdom of God in the brotherhood of man. And the means proposed was simply the permeating influence of Christian character. In a comparatively short time these lowly followers of Jesus, filled with the Spirit of their Master, had proclaimed the Gospel message and established the Kingdom in the hearts of multitudes throughout Judea, Samaria, Galilee, Syria, Asia Minor, Greece, and even as far as Imperial Rome. Within a century a moral, spiritual revolution had taken place. Human lives had been inspired with new ideals and a church founded that exists to-day. If the same or like process had been continued in the following centuries, and the unholy alliance with the state, which substituted the human organization for the kingdom of God, and ecclesiastical authority for spiritual life had not taken place, how much better off the world would have been to-day. Because of this mistake many of the ancient problems, only partially solved by the Reformation and revivals of intervening centuries, are now up to the church of to-day if we would realize the Master's purpose for which he lived among us, died, and rose again. Looking back over the

past we discover that times of signal achievements have always been followed by seasons of blessing for man's moral and spiritual nature. The Renaissance was not simply the release of a long pent-up flood of pagan learning, but it brought with it a republication of the Gospels and a revival of faith and of spiritual life. The social earthquake, of which the French Revolution was the outstanding fact, was attended by a revival of evangelical religion. And the boastful vomitings of materialism of later date were met by a deeper conviction on the part of those who had heard the call to contend earnestly for the faith once delivered to the Saints. Surely out of the awful conflict through which we were called to pass, in the so-called European war, must come results that will be for the highest good of the human race.

We have seen the utter collapse of the most perfect type of materialistic civilization the world has ever known, and the absolute futility of Christianity without the Christ. We now know and the whole world knows that salvation, national, civic, social or personal, can never be assured simply through science, culture, systems or ceremonies. In our industrial life capital and labor have begun to consider themselves as partners in the great commonwealth, contributors together alike to the common good of humanity. Some of the old barriers are being broken down and the old hostilities dissipated. There is a new spirit, a feeling of harmony, that is bound to grow. Prayer has for us a new and deeper significance, and the Bible is becoming for us every day an up-to-date book.

We, however, at our best can have but a faint idea of what we may, God helping

us, do for the development of those about us, but we know that it will be in righteousness. Personally I have absolutely no sympathy or patience with the slurs and slams thrown at the church by writers and speakers who have just awakened out of a sound sleep, and are now condemning the church because some in the church have been so unchristian as to keep them company. Unfortunately some of the things they say about the church are true. Never before perhaps have we had such vision of the application of Christian principles to *internal* relationships. Never did the Golden Rule find so large a place in international diplomacy as at this hour. Personally I am profoundly convinced that if the professed Church of Christ had been true to her mission no such world tragedy would have occurred.

In my thoughts about Italy I have often asked, "Why was Almighty God compelled to select Garibaldi, Mazzini, Cavour, and others like them for the redemption of Italy?" Why Garrison, Phillips, Sumner, Parker and others for our emancipation? They were chosen, I believe, because on the question at issue they were nearer the heart of God, and hence could loyally co-operate with God in the work to be accomplished. God does not want mere functionaries, but absolutely loyal co-operators with the Christ, one in loving purpose. We are one in love. That is where we live, move and have our being.

WILLIAM BURT.

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#### THE PROPHETS' VISION OF A WAR-FREE WORLD

RECENT events indicate that the Kellogg Pact was more than a mere gesture. The "conversations" of President Hoover and Premier MacDonald appear as another step in the direction of outlawing war and making human beings behave as if they were possessed of reason.

As religious leaders it behooves us to review the movements of our time in the light of biblical ideals. What then is the bearing of biblical teachings on world peace?

We have to remind ourselves that on this subject as on so many others the opinions found in the Bible are not uniform. There were two views held then as now; and it is possible to quote Bible passages on either side of the question. For instance, King David was in one circle commended as a man after God's own heart, "a mighty man of valor, and a man of war, . . . and Jehovah is with him." But in another circle he was condemned for exactly the same qualities: "But God said unto me, Thou shalt not build a house for my name, because thou art a man of war, and hast shed blood" (compare 1 Sam. 16. 18 with 1 Chron. 28. 3). It is evident that in the time of the Chronicler, which reflects a later and more developed age, there had made itself felt the incompatibility of a genuine religious spirit with human slaughter.

So again, those in favor of war can quote two Psalms (18. 34; 144. 1) to the effect that military skill is a God-given faculty:

"Blessed be Jehovah my rock,  
Who teacheth my hands to war,  
And my fingers to fight."

"He teacheth my hands to war;  
So that my arms bend a bow of brass."

But those against war may also quote a Psalm (46. 9) on their side:

"He maketh wars to cease unto the ends  
of the earth;  
He breaketh the bow, and cutteth the  
spear asunder;  
He burneth the chariot in the fire."

It is abundantly evident that the militaristic spirit has a large place in the Bible, and there is no need to point out the evidence. We need not be surprised at this: the Bible is a very human book, and it reflects every stage of development. Its militarism is the relic of an earlier barbarism, and needs no special explanation. What is remarkable and needs to be accounted for is its anti-militaristic attitude, which we think is so modern. The marvel of the Bible, in the light of the modern peace movement, is the prophetic announcement:

"They shall beat their swords into plowshares,  
 And their spears into pruning-hooks;  
 Nation shall not lift up sword against  
 nation,  
 Neither shall they learn war any more.  
 But they shall sit every man under his  
 vine and under his fig-tree;  
 And none shall make them afraid:  
 For the mouth of Jehovah of hosts hath  
 spoken it."

Here is a vision of a world in which the constructive and peaceful implements of agriculture have taken the place of the destructive weapons of war; in which an international good will has done away with the need of the R. O. T. C.; and in which economic conditions speak for a prosperous and safe democracy. Whence has this ideal come? It is well known that it is found in almost identical form in Isaiah (2. 2-4) and Micah (4. 1-5). Either Micah has borrowed it from Isaiah or Isaiah from Micah; or both borrowed it from an earlier prophet; or it has been inserted in both by a later hand. In the present connection it matters little which view of its appearance we hold; for in any case its idealism is startling in its boldness. Whence has it come? Have the political, social, and religious conditions of the Assyrian, Babylonian, or Persian period suggested it? It is not at all improbable that the prophets, who were keen observers of events with a wide range of observation, had anticipated our conclusion that "war is hell"; that it brings with it famine, pestilence, and death; that it undermines the social, economic, and moral structure of society; and that if unchecked it will bring annihilation; and that they came to see, as we are beginning to see it, that the only hope of averting a universal catastrophe is the cessation of war.

This is certain, that the prophetic writer ascribes the origin of the ideal to God himself; for he says: "The mouth of Jehovah of hosts hath spoken it." This is tantamount to saying that it was felt to be an unshakeable conviction drawn from faith in the living God and a moral order of the world. It is this kind of unique idealism that furnishes the best evidence for the inspiration of the prophets. It is

a prophecy not in the sense of a thaumaturgic prediction of conditions autocratically imposed by a divine will, as some would fain make us believe, but a prophecy of an ideal state of society worthy of the moral character of both God and man, in the realization of which both co-operate. It is a manifestation of the religious genius of the prophets, who lived in such communion with God as to allow him to make them see as he sees, then to utter truths self-evident and of utmost and permanent value to man. There is no stronger evidence for the inspiration of the prophets, that holy men spake as they were moved by the Holy Spirit, than that in a time of carnage for conquest they saw a better time coming, when the nobler traits of man's nature will assert themselves in dealing with his fellow man, when wisdom will prove better than weapons of war.

Since writing the above, President Hoover made his Louisville address on America's Vast Waterways Program, in which he quotes the prophetic passage under discussion, showing that he is consciously under its benign influence. This is so apropos to the subject that we must call attention to it. In speaking of the annual cost of carrying out the whole project, the President said that this was equal to the cost of one half of one battleship. And in commanding the outlay he said: "If we are so fortunate as to save this annual outlay on naval construction as the result of the forthcoming naval conference in London, nothing could be a finer or more vivid conversion of swords to plowshares" (italics ours).

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#### FACTS—NOT TRADITIONS

THE controversy as to where the first Methodist sermon was preached in America is about as convincing as the argument of two little cousins, Nellie and Katie, each claiming to be the older. Nellie said, "I know I am older than you, Katie, for I remember distinctly going over to your house and saying, 'Aunt

Emma, where is Katie?" And she replied, "Why Katie isn't borned yet!"

It makes no difference whether the first sermon was preached by Philip Embury in "his own house" in New York, or by Robert Strawbridge in "his own house" on Sams Creek, Frederick County, Maryland. Every great movement has at least two persons doing the same thing "About the same time." It is God's way of having his work done. If one fails, the other can carry on. Both men should be honored for what they have done, but we must not forget to honor Barbara Heck, "The Mother of American Methodism," for her heroic faith and exhortation in "Rousing" her cousin Philip to preach. Neither should we forget—it was her faith that inspired the Trustees to build "The First Methodist Preaching House in America," in John Street, New York, in 1768. To end the controversy, we would say it was the Lord and Barbara Heck who inspired the first sermon, started the first society, and built "The first Methodist Preaching House in America." "Except the Lord build the house they labor in vain who build it."

While visiting the ancestral home of Philip Embury and Barbara Heck, of Ballingrane, Ireland, the writer promised to find out all she could about their first six years in America, for it was always understood they attended the Lutheran Church when they first came to New York. She went to Saint Matthews Lutheran Church and enquired of the pastor, Rev. Wismar, and he referred her to the Lutheran Historian, Rev. Karl Kretzman, of Orange, New Jersey, who kindly offered to show the records.

*On pages 416 to 425 of the May-June METHODIST REVIEW we found some statements to which we wish to reply, after also going over the old records kept by the Trustees of John Street from 1768 to 1795.*

We are glad the so-called "Six Silent Years" have all been accounted for, and that these "German-Irish Methodists" attended "The Church of their Fathers" when they came to New York. It must not be forgotten that they were German Palatines, and no doubt felt more at home in the Lutheran Church than in the fash-

ionable Trinity Episcopal Church. Pastor Weygand was probably more friendly to these strangers, for he was also a Palatine and understood them better—and preached in both German and English. They were no less loyal Methodists by communing at the Lutheran Church, for Wesley never advised his Society Members to leave the church of their birth. Neither is there anything in the charter of this oldest Lutheran Church in America that would prevent good Methodists from having their children baptized.

The Charter is dated December 6, 1664. "The English Governor, Richard Nicolls, granted a charter to those who profess the Lutheran religion—that they may freely and publically exercise divine worship according to their consciences."

Philip Embury as well as Luther and Wesley believed in "Justification by Faith" and "The Witness of the Spirit," as his testimony written by his own hand proves: "On Christmas day—being Monday ye 25th of December in the year 1752, the Lord shone into my Soul, by a glimpse of His Redeeming love: being an earnest of my redemption in Christ Jesus, to whom be glory for ever and ever, Amen. Phil. Embury."

This is a testimony that sounds like John Wesley's Aldersgate experience, when his "heart was strangely warmed," June 24, 1738.

*On page 420, reference is made to Philip Embury and Paul Heck contributing eight shillings each to the building fund of Christ Church, Lutheran, in 1766. This only shows they were in "Love and Charity with their neighbors." Two years later, 250 persons of all churches helped them by their generous subscriptions to build "The First Methodist Preaching House in America," on John Street, New York, which was dedicated October 30, 1768.*

*Page 420—To the question—"Did Barbara Heck arrive before Embury?" we reply, No! She and her husband, Paul Heck, came to New York in 1760 with Philip Embury and seventy others from Ireland. The record was examined by a German linguist and it was "An Barbara Herk" who communed September 25, 1757, and not Barbara Heck.*

*Page 424, Philip Embury, schoolmaster*

—What does it matter if Philip Embury taught the three R's, and his brother John taught Trade and Business in a Lutheran School House? That did not disqualify them as Methodists. They advertised for private pupils in the weekly papers in New York, which shows they were enterprising young men and up to date.

In their petition for a land grant, we do not believe "They were untruthful" in their statement that "They were Natives of Ireland, and of the Established Church," for by being members of a Methodist Society and communing at a Lutheran Church two or three times did not disqualify them either in the Established Church in Ireland or America. They did not accept the land grant because it was not suited to their needs, and then, two of Philip Embury's children and two of his brothers died—John in 1764 and Peter in 1765, both leaving families to be cared for by David and Philip.

#### EMBURY'S FIRST CONVERT IN 1760

Bishop Simpson, in his *Cyclopedia of Methodism*, published in 1876, says, "The mother of Rev. Thomas Morrell was converted under the preaching of Philip Embury and was among the first members of the Methodist Society in America." This confirms the statement of her son, Thomas Morrell, in his Journal. "My mother was converted to God in 1760. When Philip Embury, the first Methodist preacher, came over, she went to hear him and was among the first members who joined his Society in New York and consequently was among the first Methodists in America."

This is *not tradition*, but a clear statement of facts. He was a lad of thirteen at the time of his mother's conversion. His father, Jonathan Morrell, was also a member and a contributor to the building fund in 1768. His mother was one of the twenty women who furnished the first Methodist parsonage in America in John Street, New York, in 1770. In 1772 they moved to Elizabethtown, New Jersey, and as there was no Methodist Society there she and her husband joined the First Presbyterian Church, in which Asbury preached several times when he visited them. They were the first Methodists in Elizabethtown and when

Rev. Haggarty came he preached in the Morrell home and their son Thomas was converted soon after and began to preach.

His son, Francis Asbury Morrell, and he gave between them over 122 years to the preaching of the gospel and both were noted for large revivals and accessions to the church. Philip Embury's crown should be studded with diamonds for having as his first convert, in 1760, the mother and grandmother of two such noble preachers.

It is time we gave "honor where honor is due" to these noble Christian mothers of early Methodism (Mrs. Jonathan Morrell and Barbara Heck, both mothers of preachers).

Mr. Embury was not to blame that he did not organize a Society at once, for his services could not be continuous because of circumstances and the unsettled conditions of the times, and there was so much sickness and death, public places were closed, and no gatherings allowed.

He had "no place to preach" until in 1766 when his cousin Barbara exhorted him "to preach in his own house," on Augustus Street, now Center Street. As near as can be ascertained it was between the Hall of Records and the Horace Greeley Monument (near Brooklyn Bridge Subway).

We would like to give some facts and dates:

We know Philip Embury was baptized (when about a week old) September 29, 1728, in Ballingrane, Ireland. We know he was converted, in Ireland, December 25, 1752, when twenty-two years old. We know he was class leader and local preacher in Ireland six years before coming to America. We know he built the first Methodist Chapel in the German settlement at Court Matrix, County Limerick, 1757, and preached in it, and probably dedicated it, as he did the Chapel in John Street, New York. He said, "The best way to dedicate a Chapel was to preach a good sermon in it." We know he was recommended by Mr. Wesley for the Itineracy in 1758, but because he married that year, he remained a local preacher, and preached in his own neighborhood. We know he preached his farewell sermon to his countrymen (from the ship before sailing) while they stood on the Cus-

tom House Quay, in Limerick, in June, 1760. We know his first convert in New York in 1760 was Mrs. Jonathan Morrell, who "heard him preach soon after he came over." (As recorded in the Journal of Rev. Thomas Morrell, her son.) We know he preached in his own house, in 1766, and dedicated "The First Methodist Meeting House in America," October 30, 1768, in John Street, New York. We know, in response to letters sent to John Wesley by Captain Webb, Thomas Taylor, Mr. Bell and others, that the first missionaries were sent by the Wesleyan Conference in 1769.

Dr. William Crook, the Irish Methodist Historian, in his *Ireland and the Centenary of American Methodism*, 1866, after visiting Drumsna, County Leitrim, the birthplace of Robert Strawbridge, could find no authentic dates, and after carefully going over every bit of ground, and following him to his last known residence before leaving Ireland with his bride, and after visiting Maryland, he said "He could find nothing to prove he arrived before 1766 or 1767." In fact he had traced him to "about" this time, and no one has yet furnished any evidence he arrived earlier.

In the statement, page 424, that "Strawbridge, as all authorities agree, opened his house for preaching as soon as he settled in Maryland, and several were awokened, baptized Henry Maynard . . . formed the first class of seven or eight' and a 'society of fifteen' and 'very soon built the Log Meeting House, . . . by 1768.'" The above sounds very well, but—

We would like to have a few definite dates, for Methodist History in America cannot depend on tradition (no dates—no history). So far we have no authentic dates of the early life of Robert Strawbridge, neither in Ireland nor in America, and this is necessary, for we want facts, not traditions. We would like to know when he was born? Where and when he was converted? Where and when he was licensed to preach and by whom? When and where he was married? When and where he sailed from Ireland? When and where he arrived in America? When and where he preached his first sermon in Ireland, and in Maryland? These are "vital questions" and, as students of Methodist

History, we need to know dates and facts.

We honor Robert Strawbridge for establishing the first Methodist Society in Maryland "about the same time" that Philip Embury organized "The First Methodist Society in New York." But—

If we must turn back the Methodist Clock, why not be fair and turn it back to February 6, 1736, when John and Charles Wesley, Benjamin Ingham and Charles Delamotte, all members of the Holy Club and first called "Methodists" at Oxford, landed at Savannah, Georgia?

It is not fair to give all the credit for the so-called "Fruitful Harvest" to Robert Strawbridge, for Captain Webb and Robert Williams also helped to sow the seed, and preached to large audiences at strategic places from New York to Virginia, and their labors were rewarded by hundreds of converts, and they too had many "Spiritual Sons."

*Page 425.* Although there was only one Chapel built in New York to the credit of Philip Embury, he introduced Methodism in Northern New York, which later formed the beginning of the Troy Conference. It was, however, Rev. Thomas Morrell, the son of his first convert in 1760, who built and dedicated the Allen Street Chapel in New York in 1789, and in a short time hundreds were converted by his ministry, and "added to the church daily."

John Street Chapel was used for services during the five years of the war. Although its membership was reduced in numbers, wherever they went new societies were started, even in far off Canada, Nova Scotia and Maine. Barbara Heck, Philip Embury, Captain Webb, Robert Strawbridge and a host of others should be equally honored or we would not be giving "honor where honor is due."

Let us as Methodists unite and pray for the outpouring of the Holy Spirit, then there will come a "Pentecostal Revival," and we will not care who preached the first Methodist sermon, but we will rejoice that Godly men and women brought the Wesleyan Revival to our shores when it was needed, to help mold the life of the New Republic. Who knoweth whether Methodism was born for that end?

Mrs. ANNA ONSTOTT.  
Mansfield, Ohio.

**BIBLICAL RESEARCH****HOLINESS**

OUR Old Testament is a real historic basis for the Gospels and Epistles of the New. By criticism, not rationalistic, but genuinely literary and historical, it has become a living human library as well as a progressive record of divine revelation.

Jehovah, the God of Israel, always different from the mythological gods of other races, was primarily only henotheistic in their conception. Not being polytheists, they did nevertheless regard him, while not the only deity of the universe, their own exclusive God. But, as he grew in character and moral attributes, they became monotheistic in the prophesies of the eighth century B. C., the "God of all the earth." This is the marked difference between the Yahvistic and the Elohistic conception.

In the growth of the word "holy" we see the most striking feature of this development of their spiritual vision. That Hebrew word *kodesh*, and the Greek *hagios*, did not originally have the significance of perfect spiritual ethics, but implied what is used in the term "taboo," the separate sanctity in the authoritative rather than the moral sense, both of the Deity and of the things related to him. It is precisely that same cleanliness and uncleanness which are applied to animal flesh and even to materials in the earlier books of the Bible. So we note references to holy places, things, times and persons.

In the Pentateuch we see these objects as having contagious quality, by which those who, being acceptable, dare to approach and touch those sacred things and are themselves made holy in that sense. Such is the holy altar (*Exodus* 29. 37 and 30. 29); the flesh of the sin-offering (*Leviticus* 6. 20f., 27.). Note also the holy garments of Aaron (*Leviticus* 16. 23f.).

Such holiness was also dangerous if approached or touched by unfit persons. The unconsecrated are forbidden to touch the sacred mount (*Exodus* 19. 11-13, 20-24); it would be perilous for them to share such separate rights. Priests had to become holy before they could approach

Jehovah in safety (*Numbers* 1. 40-53). It was only the seed of Aaron who could safely offer incense in the holy place and only the High Priest who could enter on the *Yom Kippur*, the Day of Atonement, into the Holy of Holies.

Holy things could not be used in profane purposes. The holy food must not be eaten in the ordinary domestic meal (*Deut.* 26. 13). This same feature is interestingly described in Frazer's *Golden Bough* in reference to the original rule concerning the food and clothing of Mikado, the sacred ruler of Japan.

But when we reach that period of prophecy to which we have referred, Jehovah begins to have a loftier moral significance. Amos presents him as a God of justice, Hosea of love, and both by Hosea and Isaiah he is called the Holy One in a far more spiritual sense than can be discovered in that earlier separateness. So when Isaiah had his wondrous vision of God, as recorded in *Isaiah* 6, and hears the seraphs antiphonally singing "Holy, holy, holy is Jehovah, God of hosts," holiness is no longer a taboo of mankind, it is a moral attribute of God which makes him not merely a henotheistic Deity of Israel alone, but as the seraphs sang, "the God of all the earth."

And although Isaiah does still place much emphasis on Judea and Jerusalem as the very center of the power of Jehovah, even Amos seems to have foreseen the coming end of that nationality, and later Jeremiah makes the Spirit of Jehovah a power that can rule apart from Jerusalem itself. And Zechariah proclaims a time when the holy things themselves shall become universal and the bells of all horses and the vessels of all homes shall alike become holy.

It is not, however, until in the Gospels we reach the teachings of the Son of man giving universal significance to all holiness. It is the Christ who lets a woman of Samaria know that God is Spirit, so that henceforth worship cannot be confined to Jerusalem or any other sacred locality.

Certainly the climax of this divine meaning of holiness and its transformation of

separateness to universality is the Pentecostal experience. In the Babel story of Genesis, men striving to reach heaven by building a skyscraper are portrayed as dividing humankind into races both in language and nationality. Babel was an upward climbing of human ambition, but Pentecost was the down-coming of the divine gift of the Ascended Lord, the Holy Spirit. Holiness, the final experience of that Christian Church, called by Paul the Body of Christ, is the source of the Communion of Saints and the fellowship of brotherhood in the coming kingdom of God. It is interesting to note that even the clean and unclean separateness of animal food was cancelled in a spiritual vision that came to Peter at Joppa.

While there is nothing wrong in our present emphasis on divine days, holy elements, sacred sanctuaries and offices, and many other objects, there is a danger that we do not make holiness the force which sanctifies and unites all persons and things. Every day must become holy, all business a sacred fellowship with Christ, all social relations sacred and every home a shrine of sanctity. There is no loftier benediction offered to those who worship than "the Communion of the Holy Spirit."

### SPIRITUAL SUICIDE

**BLASPHEMY** of the Holy Spirit was described by Jesus as an "eternal sin," to which forgiveness could never come.

This teaching of our Lord which has been recorded in all three Synoptic Gospels (Matthew 12, 31, 32; Mark 3, 28, 29; Luke 12, 10f.) was called forth by his insight into the souls of those who had cruelly charged him with having "cast out demons by Beelzebub the prince of demons." He knew that their accusation was more than mere ignorance; it was an utter blindness of mind and heart as to the spiritual worth of his work.

Therefore he said: "Everyone who shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Spirit it shall not be forgiven." This is a most important statement by Christ that the

essence of our Christian faith is not in intellectual accuracy, but in spiritual experience. Opposing Christ and holding an incorrect Christology may be merely ignorance, but rejecting the indwelling Spirit is moral suicide. Jesus elsewhere had asserted: "Not everyone that sayeth unto me, Lord, Lord, shall enter my kingdom, but he that doeth the will of my Father who is in heaven." Such an "eternal sin" is not mere mental mistake, but a lie of the soul itself. So Jesus himself admits that salvation is not something concerning him in the intellect, but a gift from him to the inner personality. Certainly he does teach that to will the doing of the divine will leads to knowing of the doctrine.

"Eternal," here used in relation to sin and its penalty, was quite probably used by Jesus in the same sense as it is in the Johannine record of his teaching applied to the spiritual life. It has no mere reference to time, but is an infinite possession of the present. So when every germ of the eternal life is blotted out of a soul, death, not physical, but spiritual death, becomes its consequence. A deliberate preference of darkness to light is a deed of the inmost nature of man which by will shuts out God from the heart as well as the mind. Such an eternal punishment is therefore not a purpose of the will of God, but a personal exercise of the will of man. Sin is its own penalty and such an eternal sin is unpardonable simply because through the slaying of the moral nature it has become unrepentant.

Such blasphemy of the Holy Spirit is more than speech; it is an act of will, which is the very center of personality. In 1856, Oettingen, a German theologian, wrote a book concerning such sin of the spirit in which he used these words: "Perpetual impenitence and incredulity come to the end, which, from a rebellious and most obstinate repudiation of the testimony of the Holy Spirit manifesting itself in the Gospel and working in the hearts of men, comes into light set forth through word and deed in blaspheming against the Holy Spirit."

Such an eternal sin being a spiritual suicide by permanently shutting the Holy Spirit from the soul, its peril is not in the act of God as unpardonable, but in the

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moral consequences to the human will as unrepentable. Sin punishes itself. Sin makes hell; its deep foundations are laid in rebellious will. Man hardens his own heart.

Beyond this exegitical statement there could be added this psychological fact that there is a constant tendency to solidly fix the bounds of character both in mind and morals. The possibilities of changing one's choice in life grow less very rapidly after passing the adolescent age. Many thinkers grow dead above their ears after forty years of age, ending all intellectual growth. This fact is still more certain in the spiritual center of personality.

In the Epistle to the Hebrews (chapter 6, 4-8 and 10, 26ff.), there is even a more terrible picture of such sin against the Holy Spirit as committed by the complete apostasy of those who beyond conviction of sin had secured the new birth, and then had utterly turned back on their faith. They are charged with this tragedy, they "crucify the Son of God in their own persons," ending in their lives that indwelling Christ which is the very work and presence of the Holy Spirit. There ought to be a true perseverance in religious faith, but it can be as completely cancelled by Christians as it is so often rejected by sinners.

There is also a most striking statement

made in 1 John 5, 16f., in which there is mentioned two possible experiences, "sin unto death" and "sin not unto death." This must not be regarded as a biblical proof of the Roman Catholic doctrine of a distinction between venial and mortal sins. But it does point to that more important and awful fact of life, that sin, which dwells in feeling and is too often expressed in careless conduct, may become an inmost act of the will which entirely closes the doors of the soul for the entrance of that gift of the Father and the Son which is the Holy Spirit.

In that sublime symbolic description in Genesis of the origin of sin in the primitive man, death is proclaimed as the result of sin. One wonders if, when the Serpent told them that "Ye shall not surely die," there was not present then, as too frequently now, in the human mind, the inability to see that there is a possible destruction that takes place in the heart of man more perilous than any death of the physical body.

While in our effort to save souls we should not neglect any single individual on the ground that their spiritual faculties might be already dead, we ought to remember that in our failing to work with the Spirit of God we may ourselves become guilty of an assistance in this awful crime of the soul.

## FOREIGN OUTLOOK

### PRESENT RELIGIOUS CONDITIONS IN THE ORIENT

Lest anyone fear that I shall try to take in the whole world in my survey, I shall call your attention to the word Orient, which in this connection excludes Africa, much of the Near East, and also South America. At that, my field is expansive enough. And in order to keep from rambling back and forth and covering the same ground repeatedly, I shall confine myself to seven points of contact between Christianity and the Orient.

Where does Christianity touch life in the

East? Let me enumerate the points of contact. There are seven of them. First, the governments of the various countries concerned; secondly, the enemies of Christianity, now becoming organized; thirdly, the native churches; fourthly, the rival religions; fifthly, the missionaries themselves; sixthly, the populace, the rabble; and seventhly, the home base.

I may say, that on the whole, at every point of contact, there are alarming symptoms. If anyone expects to hear a rousing missionary address of the Centenary type, he will be doomed to disappointment. I may be mistaken, but here are my impres-

sions, gathered from experience, from letters coming from the Orient, from conversation with returned missionaries, and from considerable reading.

Let us look at the first point of contact, Christianity affecting the *governments of the East*. The general attitude of governments in the Orient is one of favorableness to Western civilization, but *hostility to Western Christianity*. They want the fruits of Christianity, but not Christ. They adopt our civilization without its mainspring.

*Education*, the creature of Christianity, and more so than uninformed people are aware of, is everywhere being snapped up like a bargain at a store-counter. It was little trouble for Mrs. Grove to solicit well-to-do heathen merchants for money to build the first kindergarten building in Korea, at Pyeng Yang. But it was impossible to get these men to attend church.

Japan has for years been sending her best university students abroad for finishing touches. Last year the Imperial Diet appropriated one and a half million yen for this commendable enterprise. These men come back and bring Western civilization and Western science, but not Christianity. Japan has now become the most literate nation on earth. The coolies who draw you about, await your pleasure seated on the handles of their rickshaws, buried deep in a magazine or newspaper. But they are not reading Bibles.

And China—China's present ferment is solely due to the fact that education has gone to the head of young China, and in her sudden desire to come into her own she has begun to rock the foundations of Western empires. But China needs the stability that comes from Christian thinking and Christian living—and has it not.

In Burma, the native princes are sacrificing to make education popular and cheap. In India the hostile Hindus and Mohammedans are uniting in the common lust for Western education. But not only education, every other worthwhile fruit of Christianity is being adopted by Oriental governments.

Japan has long led in this. One day in seven, our Sunday, is an official holiday for all government employees. The schools close as do ours. Christmas is a holiday

and its spirit has permeated the empire commercially and socially until one can easily believe himself in the Occident, when viewing Tokyo or Yokohama or Kobe at Christmas time. But they are not accepting Christianity as a religion nor engraving "In God we trust" upon their coins. The fact is, they still mistrust God and have absolute confidence in their deified emperors, the late monarch being recently buried with the honors due a god.

Not long ago a Prince of the Blood, a Buddhist, attended a public Y. M. C. A. rally. Said he, "My ancestors excluded Christianity from Japan. To-day I am heartily supporting the Y. M. C. A., essentially a Christian institution. It is a strange contrast, yet my ancestors acted according to the conditions and exigencies of the times, and so do we. I am not going to discuss religion, but I know this much, Christianity is a good religion and the Y. M. C. A. is an organization recognized as a splendid guide for young men. It is my conviction that any right-minded man should support such a movement." Fine words! But unless it occurs to such prominent officials that supporting Christianity means accepting and obeying Christ, then Christianity is failing and will simply be sharing the field with Buddha and Confucius.

In Tibet, the palace of the Grand Lama, mysterious personage of the forbidden city, is no longer gloomy, but lit with illumination of incandescents. Western electricity has permeated the gloom, but the "Light of the world" does not shine in the palace.

In Turkey we have seen the most amazing instances of all. Mustapha Kemel is modernizing his kingdom in a day, and "getting away with it." Look at some of the astounding events. The caliphate had been as formidable a temporal power as the papacy in its halcyon days. But whereas it took centuries to abolish the latter, the Mohammedan potentate was shorn of his authority with one swift gesture.

The fez, long as necessary to a Turk as virtue was necessary to his women, has been cast aside in favor of derby, fedora and cap.

Formerly Turkey was the stronghold of

the harem. To-day it has legally incorporated education for women and girls. The Turkish Grand Assembly has prohibited plural marriages, and has also decreed that no divorce shall be legal unless ratified by a court decree. The Koran has been translated from Arabic into Turkish, an unprecedented blasphemy. And Mustapha Kemel himself says concerning the Koran, "The Koran, which is the sole source of ancient law, is by no means a code of modern life." The future may bring changes, but I call your attention to the fact that, officially speaking, as yet the governments of the Orient are adopting the fruits of Christianity without accepting the root of the tree, Christ.

The other points of contact will not take as much of our time as the first. The second group I focus your attention upon consists of the enemies of Christianity. Traditionally, all heathen were assumed to be enemies of Christianity. But actually, that was never true. As in Jesus' time, so has it ever been a small group of determined leaders who have opposed and persecuted. In these days, the enemies of our religion have not become more numerous, but more noisy, more active, more virulent, more fanatical. They have copied our methods and organized against us with great acumen. Propaganda worthy of a nobler cause has been carried on adroitly. By means of magazines and pamphlets, even to bill boards with flaming posters, they have inveighed against Christianity. Here we should feel little cause for alarm; we know what flattery imitation is. When the age-long entrenched Buddha and Confucius awake from their long lethargy and complacency, to wage a *defensive* fight, then something must have really been going on after all.

In India, likewise, we find hostility organized. The Hindus have gotten together to combat the famous mass movement. They provide emoluments for apostates from the Christian religion and see that they are welcomed back to their caste, something before impossible.

In China the students have organized an anti-Christian society, which is militant and vociferous. Many of the loudest have spent years studying in American universities. Other anti-Christian societies are

popular among the literati, also among the merchants of China; they have become a powerful and capable group. Much of this has of late taken an anti-white and anti-foreign color, but it began as anti-Christian.

Doctor White, of the Baptist Mission, has recently written that this organized hostility has redounded to the betterment of Christ's cause. "It has sifted out some unworthy adherents; it has kept out of the Christian ranks all but the thoroughly convinced; but best of all, it has compelled the Chinese Christians themselves to re-evaluate their religion and take a firmer hold on God." My own feeling is that the hostility of organized groups is an asset, while government pseudo-friendliness (my first point) is a liability.

And then the third point of contact, where Christianity is meeting the Orient, is with the native church, the organized converts to missionary effort of years. Here we find a movement that is peculiarly the same everywhere—one of rebellion against missionary control. Everywhere the converts are demanding more authority, demanding more recognition, insisting on local leadership. The ticklish part of this demand for authority is that there is an accompanying demand for money and means to carry on the work under their own leadership. Ordinarily there goes financial responsibility with authority. One must perform pay the bills when playing at "being boss." Let it be said to the glory of most of the missionaries, that the human and natural resentment against such high-handed demands is not as common as we would suppose. The missionaries have been prepared for it. It has been slow in coming, but was inevitable.

It was in 1907 that the Japanese Methodists broke loose from our control and went independent. Many missionaries came home rather than to submit to humiliating predicaments and unwise leadership. To-day there is a feeling among many in Japan that the severing of relationship with the world-wide Methodist Church has not justified itself in the last twenty years. Some say it would have been a larger and more influential church in Japan to-day if it had remained under

the old standards of the Methodist Episcopal Church of the United States. At a recent Conference in Karizawa, an S. O. S. call was sent across the Pacific for more missionaries, and for more co-operation from the Home Base, with a statement that surprised many, for it included casting doubt on the wisdom of the original separation.

And yet in spite of Japan's pioneering in this matter of casting off the missionary yoke, and her belated reappraisal of its value, the rest of the Orient is seething with murmurings and rebellions against the missionary powers that be. I have witnessed some embarrassing moments in the lives of other missionaries in Korea, and have had a taste myself. Grizzled Oriental preachers are arising in meeting to ask the question, just why an unseasoned stripling from an American theological seminary should be given authority over them. How comes it that a missionary who is notoriously inefficient at the native language, who mumbles and stutters and mangles it—why such a one should be solemnly appointed as their seasonal preacher? Is it because he is white? Is it because he is an American? Is it because he is a better Christian than they?

Also, why should missionaries live in large imposing houses on the hills, ride automobiles and horses, the while the native ministry lives in mud huts and walks from place to place? These things are seldom flung out publicly in bitterness. But they do come out at unexpected times of deep confidence and intimacy. In other words, the discrepancy between American and Oriental standards of living has created a sensitive spot throughout the entire Orient.

It is my feeling that there will be no such open rupture as occurred twenty years ago in the case of Japan. This problem will be amicably adjusted on the field. The bishops are coming to see it. The missionaries who expect to stay are planning for it. The home authorities are preparing for it. The *sharing* of authority, rather than the *surrender* of it, is the solution that is being worked to. The sharing of finances, rather than the *surrender* of the key to the strong box, will solve the vexatious situation. One of the

meetings I last attended in Korea, over seven years ago, was a special meeting called by Bishop Welch, to consider some feasible plan whereby we could place Koreans on our finance committee. It seemed a revolutionary suggestion then; to-day such a movement seems as nothing compared to the concessions that have been made all along the line. Closer affiliation between the missionary bodies working on the field, loosely constructed bonds among the Christians themselves, such as "The Church of Christ in China," a single corporate body that includes nineteen denominations, but leaves to all separate denominations their own integrity, are two of the fine results of this agitation.

The fourth point of contact is with the *rival religions of the Orient*. In times past, the native cults went on in their stolid way, indifferent to and purposely oblivious of Christianity. A sublime faith in the lasting qualities of their own religion acted as the soporific to lull them to sleep. But so strong and influential has the white man's religion become, that Buddhists, Shintoists and Confucianists, as well as Mohammedan and Hindu, have awokened to hear the call to a battle royal for survival of the fittest. And they intend to survive! Being modern-minded, they realize that they must be worthy to survive. This has led to a repolishing and readjusting and re-evaluation of their old faiths, until the superiority of the new rival religion has led to imitation of it. Thus do they hope to compete on even terms. Hence we have Buddhist Sunday schools, which have purloined our hymns, words and music, and altered them to suit, "Buddha, lover of my soul," "What a friend we have in Buddha," are lustily sung as though their own creations and not as stolen goods. Buddhist Young Men's Association's displace the Y. M. C. A. Tracts are distributed with a zeal worthy of a Christian colporteur. Christmas programs with lanterns, decorations, and even trees, have a place in their annual programs. What a tribute to the silent power of Christianity, when it will wring from this ancient rival and from other ancient cults the sincere compliment of imitation.

The fifth point of contact to which I

direct your attention is *among the missionaries*. For they are touched by Christianity. What is their present status? What is their reaction to the conditions in the East? What is their morale? Here we must be careful, but in a meeting like this, perfectly candid. In my opinion, the missionaries of to-day are not measuring up to their opportunities as did their predecessors. I may say this with impunity, for I count myself one of them. Having seen and heard the missionaries of a former generation, and having worked with them considerably, and having noted the most recent twentieth-century model, fresh from the home field, I declare, my heart sinks at the comparison.

The older generation of missionaries had some notable defects. But they had two sterling traits; they were self-sacrificial, they were genuinely pious. These covered a multitude of weaknesses. But the modern, six-cylinder missionary comes out as a self-styled expert. He is over-educated, cocky, too self-confident, apt to be supercilious in dealing with the natives, increasingly expensive to maintain, more and more solicitous about his own physical comfort—and alas, more and more barren in results. Much of the disaffection among the natives is due to the caliber of the highly trained, but inexperienced missionaries who lack the deep religious fires that burned in the hearts of their predecessors. I know this is so, for I have heard them thus express themselves. Rarely does a vicious person get to the Orient under the Missionary Boards, but many do get there who are not so Christlike in their way of living that they will draw folks to their Master. No bigger handicap to the message than the messenger, is true of America as well as the East.

I believe the fault lies with our accent at home. We have in the distant past sent onesided, fanatical missionaries to the field who may have done a bit of harm, to be sure, but we have swung too far the other way these days. Had I the money to invest in a missionary to represent me abroad, I would list my qualifications for the candidate something like this: First, Has the would-be-crusader an experimental knowledge of Jesus Christ (and that is what I mean by piety)? Secondly, Has

he the sacrificial spirit that will allow him to suffer without hollering about it? Thirdly, Has he good health? And then fourthly, I would look into his educational requirements. What supreme folly to pour such unstinted monies into a missionaries' upkeep, to send him across the seas and have him do for strangers what was never done for himself, namely, first-hand knowledge of God and his Son Jesus Christ gripping his soul and life with sweeping power and startling beauty.

Is it not a sad comment on the results of one's work to have missionaries come home and be scared stiff for what to say? "What shall I tell the home folks?" is not only a topic among missionaries, but a despairing wail for some of them. Men or women abroad who have been intimate with God HAVE SOME THINGS TO TALK ABOUT when they return. But over-educated, over-confident and technically skilled products of the modern missionary machine may find themselves tongue-tied when they return.

Another phase of missionary life to-day is the fundamentalist and modernist controversy that has pervaded the mission field and divided the working force into two camps. May this subtle lining up on one side or the other not be able to wreck the church, is my prayer. Personally I believe the controversy should continue, until there evolves some middle ground, where folks who respect their intelligence, but value the mysteries of their religion, may find common agreement. I believe an emphasis on spirituality is the way out. Let both sides produce saints, and all will be well. On the mission field we are in desperate need of saints. To be sure we have them. Even among the new recruits, but it is not a *sine qua non* any more. A Ph.D. will probably go farther than being a saint. In a recent book, *The Red Theology of the Far East*, reviewed in our Korea magazine, we find a flaming attack on Modernism in China. I was attracted by the word "red." It denotes Bolshevism, but the word "red" denotes Calvary too. A little more of the vicarious color of red in the lives of missionaries would be potent to swing the Orient to safe and solid foundations quicker than a thousand books. And let me say that these serious

indictments against missionaries I have the temerity to make because I love them, count myself one of them, and am solicitous about the future. Similar indictments against the ministers of America could be brought with even more force.

The sixth point of *contact is with the populace*. The great multitudes of the Orient, not represented by the governments that lord it over them, nor by the scattered native Christians, nor by the organized enemies of Christianity, they constitute a distinct bloc, with their distinct reaction to Christianity. What are the millions of Asia thinking and doing to-day concerning our religion? To our amazement, they are on the verge of accepting *our Christ without accepting us*. They are about to adopt Christ, but reject Christianity. Nothing like it has been seen before in our life-time. This is no forced acceptance of the Christ, as when proffered at the end of Charlemagne's sword. It is a quiet adulation of the historic Christ with open repudiation of his church as it has been offered to them.

You must read Stanley Jones' *The Christ of the Indian Road*, a modern romance of moving power. The book is mostly a collection of anecdotes proving my statement. India believes in Christ, but India does not believe in *our Christianity*. India is affronted with our type of Christianity. India loves Christ, but curls her lip at his representatives, the missionaries. India thinks Christ is foremost among the leaders of all time. India is ready to admit that Jesus may be the very Son of God, but India will not submit to baptism at the hands of white Christians. India will not join a church bossed by supercilious white folks, the haughty conquerors of the yellow race.

Take that spiritual giant of the Orient, Mahatma Ghandi. Addressing a group of missionaries, he courageously said that, while he admired the zeal of young missionaries as they applied themselves to the learning of the Indian language, he thought most of the missionaries failed, however, in learning the language of the Indian heart—the language of love. The missionary preaches love, but alas, how often his life belies his teachings. Those were bold words.

Ghandi's twenty-one days of fasting in penance for the sins of his followers brought out in the Nationalist magazines of India the striking parallel of Jesus' redemptive suffering. Said one editor: "As I looked upon Ghandi, I for the first time caught the meaning of the Cross."

The word "Christlike" has been incorporated in the speech of the intelligent of India. Thus Ghandi is referred to. A Mohammedan once said to Mr. Jones, "We must stand with the Hindus for a united India. It is our CHRISTIAN DUTY." Imagine. Such is the leaven of Christ. It seemeth to me that it is sunrise in the Orient, not high noon, but sunrise. In India Christ is arising, and shining with such splendor as to attract the populace away from missionaries toward the superior "Light of the world." And in China the sky is roseate and presently the same sunrise will be yellow and crimson with the glory of the Son of God. This will eventually bring to the world a new type of Christianity, more primal, more simple, more powerful, because less encumbered with the frills of Christian civilization. Though I be not even the near kinsman of a prophet, I assert that God will do wonderful things for the human race through the awakening of his yellow sons and daughters across the Pacific.

And now lastly we come to the home base. The Methodist Church at home is also in contact with God. How about this phase of the picture? To me it is the darkest. For the naked truth may as well be known. Taking the dollar at its purchasing value, the great Methodist Church is giving less to missions than before the Centenary. Everyone is free to make his own list of reasons for this. To me it seems to be because of the tremendous change that has come over us since the World War. Changing, changing everything and everywhere. Changing theology; changing governments in the Orient; changing types of missionaries; changing methods of gathering missionary money; changing conditions on the field; changing economic conditions of the givers. We are in a state of flux. The home base is puzzled, bewildered, discouraged. As a result, the former fine World Service movement has collapsed. The old shibboleths, the

old methods, the old slogans, the old conferences and resolutions and frenzied mimeograph bombardments may occasionally be started agoing, but always the mountain labors and brings forth a mouse. I do not know the way out, except waiting and praying. It will take time to restore confidence and reconstruct the fallen structures. In the meantime I kiss my World Service dollars with consecration and ask God to speed them to some needy place where every dollar will bring in at least ninety per cent return on my Christian investment.

And now I am about to close by referring us to the question, "What contact has God himself with all this welter of Oriental religious movements and counter movements?" Is God on the job? Has he anything to say? to do? Can a bungling

Centenary organization irretrievably ruin the missionary cause? Can unworthy missionaries forever alienate the yellow multitudes from Christ? Can governments indefinitely filch the fruits of the tree without digging and watering about the roots?

I say, nay. God still lives. His breath can blow away the insuperable difficulties. The crisis is of as serious import as that of the Reformation. Even as God called forth his leaders then, and led them to victory in spite of human weakness, human inertia, human folly, so in this befuddled situation he alone shall demonstrate to those of us who may have forgotten that "not by might nor by power, but by my Spirit," saith the Lord.

PAUL L. GROVE.

Faribault, Minn.

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## OUR BOOKSHELF

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*Basic Beliefs. An Introduction to Christian Doctrine.* By H. MALDWIN HUGHES. Pp. 232. New York, Cincinnati and Chicago: The Abingdon Press. \$1.50.

EVANGELICAL theology has finally secured one of the best brief treatises in religious literature. Doctor Hughes, who is President of the Wesley College, Cambridge, England, wealthy in modern knowledge and progressive in religious thought, sees no significance in that false modernism which has made our doctrines untenable, but does see that to make our spiritual truths remain unshaken there should be some changes in form and statement. He therefore emphasizes both the Bible, a record of progressive revelation, and personal experience, whose belief has not been born of argument, but of fellowship with God.

The knowledge of God properly starts with those philosophic proofs, ontology, cause, design and this inward inspiration, "I ought." Such reasons cannot conclusively prove the existence of God, but can confirm the findings of faith. That knowl-

edge has been attained by revelation and inspiration.

This first chapter of the book is rich in its proofs of the inspiration of the Bible, still made certain by the proper use of criticism. He, therefore, finds a real basis in biblical theology.

Therefore in the study of Jesus Christ who is centered in Christian theology, he starts with the witness of the Synoptic Gospels, then that of the fourth Gospel and of Paul, which leads to a development of the doctrine of the Person of Christ in the early church up to the Nicene Creed. So we see Jesus as human, more than human and very God of very God.

The treatment of the Christian doctrine of God proceeds in much the same manner, reaching at last a constructive statement of God as eternal, creator, Spirit, personal and our Father, one who is both transcendent and immanent with attributes climaxing in holy love.

Then follows by the same educational method "The Christian Doctrine of Sin," reaching "The Reconciliation of Man with God." That word "atonement" which theology is accustomed to use is not a New

Testament word; the real word of that divine record is "reconciliation." This chapter on "Reconciliation" is one of the most important for to-day. It is really a condensation of that most excellent work of Doctor Hughes, *What Is the Atonement?* published a few years ago. His chapter on "The Christian Doctrine of the Holy Trinity" is not speculative, but reasonable. It sees, as did John Wesley, the value of the doctrine, but does not insist on a perfect explanation.

For the present Pentecostal year of 1930, Doctor Hughes presents a noble contribution in two chapters: "The Christian Doctrine of the Holy Spirit," and "The Work of the Holy Spirit in the Individual." We see here a true portrait of the divine side of conversion in justification, regeneration and adoption, with these consequences, assurance, sanctification and Christian perfection. There follows a further chapter concerning that idea of the Holy Spirit in the founding of the church, its ministry and the sacraments.

The final eschatological discussion is under the title, "The Christian Hope." Like all previous doctrines the starting point is found in the divine revelation. As to the return of Christ he properly defines *Parousia* as meaning "presence" rather than that popular expression, "second coming," which does not occur in the New Testament. Christ does continually return to consummate the triumph of his kingdom. Eschatology is a difficult doctrine for literal definition, but we can here see a real basis for our hope in a future life.

Here we have a treatise on theology which is up to date in its use of present forms of statement, not negative, but constructively modern, and yet it leaves the essential truths of our Christian faith wholly unshaken by false modernism. This book should be placed in the reading department of all our ministerial courses of study and would be valuable as a necessary textbook for the examination of local preachers and for the training of Sunday-school teachers. Its evangelic spirit is basic and its theologic statements are both profound in truth and simple in statement. It ends with a full bibliography, contributed by Dr. J. S. Ladd Thomas.

*Conflicts in Religious Thought.* By GEORGIA HARKNESS. Pp. xv + 326. New York: Henry Holt and Company. Price, \$2, net.

This book will be good corrective reading for those persons who are inclined to believe that all modern students have gone over to the camp of mechanistic materialism and that Christian interpretation has been thrown to the winds. Christians in general will like the author's philosophy—a philosophy which encourages an appreciation of religious values and yet is not "hide-bound" in its outlook. The careful reader, however, will not always approve of the methods used in reaching conclusions. The problems discussed lead right into the heart of life, and provide a wholesome intellectual diet for the seeker after truth, when he is thinking at his best. The author avoids a technical terminology which makes the book easily accessible for the average good reader.

The work opens with a discussion of the question, What is religion? The author takes her cue from Professor Brightman and calls religion "the total attitude of life toward what is regarded as divine." The answer to the question, What is truth? is written somewhat hurriedly, as compared with a standard discussion of this problem. The author begins by assuming that truth is "the agreement of an idea with reality," but does not make it clear that in this assumption she is representing a standard theory of truth, the correspondence theory. And then in the search for the "criteria of truth," to which most of the chapter is devoted, she champions the criterion of coherence, which says that "a judgment is true if it 'hangs together' in all its elements." "Freedom from contradiction is the final test." With this criterion the emphasis is on consistency. Many students, believing that the coherence test is not so "final" as it might seem to be, will disagree with Miss Harkness here. A conclusion may be reached, growing out of a system of ideas which have been formulated into judgments and consistently related, and the conclusion be valid—there being no contradiction at all—and yet not be true, because one of the judgments was false to begin with.

Two chapters are given to a discussion of the question, Is there a God? in which the conventional positions against and for God are presented. The best argument set forth in favor of the belief in God is the one based on religious experience. It represents empirical evidence worked out in terms of the pragmatic principle; it is really a pragmatic argument. In substance, the position asserts that a personal experience of God makes a difference in living; "the belief in God has had tremendous consequences." But as I follow the application of the pragmatic principle in this chapter in favor of the existence of God, and heartily concur in its use, the idea occurs to me that the author has slipped into an inconsistency. I recall the treatment of pragmatism in an earlier chapter and turning back confirm my suspicion. In commenting on pragmatism as a criterion of truth in the chapter on "What Is Truth?" the author says: "The major defect of pragmatism is its ambiguity." It "is valuable, yet inadequate, as a criterion." And then later, in discussing pragmatism as a theory of the nature of truth, under the caption, "Is there any absolute truth?" I find statements such as these: "Pragmatism, like skepticism, refutes itself." "Pragmatism, like skepticism, if it is consistent, cuts the ground from under its own feet." Now if pragmatism is inadequate as a criterion of truth and empty in relation to absolute truth, why should it be so earnestly used in proving the existence of God? And is not God Absolute Truth?

In Chapter VII there is an interesting study of "Personality: Human and Divine." The term mind is used "to include all mental processes" and self is made to be "identical with mind or consciousness in the broadest sense." Self is really the successor, from the standpoint of terminology, to the soul; that is, it performs all the legitimate functions of the old-time soul. "My personality consists then in the totality of my mental processes—not isolated or disconnected, but bound together by an awareness of their belonging together as mine." It would seem that mind and personality are identical in that each is the sum total of mental processes, but different in the fact that with personality

the mental processes are tied together by a mental process—awareness. On the whole, it seems to me that these different concepts are a little bit misty on the edges, and especially so when I read: "It (mind) must include the whole psychic side of our existence—emotions, volitions, and all that 'goes on' in our minds" (p. 163, italics are mine).

In the discussion of "Substitutes for a personal God" the author too easily and quickly disposes of the views opposing belief in a personal God. First, the conception of a superpersonal God is examined. Miss Harkness assumes that in this view God is so far above human personality that we can know nothing about him, and under such conditions might as well not have a God at all. A God of *beard and throne* is to be preferred to such an unintelligible Something. The implication of this discussion is that we know things about the personal God, but the superpersonal conception leaves us absolutely in the dark. I fear that in this section, and elsewhere, the author can justifiably be accused of making *ex parte* statements.

The last two chapters present clear analyses of the topics studied, namely, prayer and immortality. It is unfortunate that before half way through the chapter on prayer it is necessary for a footnote to inform the reader that "the remainder of the chapter borrows heavily from the unpublished notes of a course in Religious Values given by Professor Brightman." I believe, however, that in this particular chapter, as well as in the one on immortality, Miss Harkness leans more heavily on Professor Wright than on Professor Brightman.

In general, the book seems to me to be better systematic theology than philosophy of religion. In saying this I have in mind statements such as are met in the closing paragraph of Chapter VII in which the author has moved from the idea that we can know only in the terms that human experience gives to us to the conception that "it is as the God and Father of our Lord Jesus Christ" that we can know God most perfectly. (What is meant by "most perfectly"?). This conclusion, as well as others of a similar nature, will be

acceptable to many persons, but this is theology and not philosophy. Modern philosophy aims to be scientific; it stays with the special sciences as far as they will go. Thus the philosophy of religion should aim to avoid building upon final assumptions theoretically formulated, and instead, see its conclusions root themselves in actual and, *as far as possible*, empirically established facts. Also, the book leans too heavily on the philosophy of Professor Brightman, referring repeatedly to his writings. This is a criticism, not of a particular philosophy, but of the "leaning tendency" of this volume. This policy is costly to the individuality of any book, no matter how good the philosophy from which it borrows. Then, too, the views of the masters in the field of religion are strangely absent. No one will question that Miss Harkness is acquainted with the sources, and with this knowledge it would have strengthened her product if she had woven definitely into its texture some of the philosophical contributions of James, Starbuck, Coe, Ames, Stratton, Pratt, Wright, Rufus Jones, and the interpretations of some of the older writers as well, with bibliographies and specific references; especially so since *Conflicts in Religious Thought* was written for use as a text.

LEWIS GUY ROHRBAUGH.

Dickinson College.

*The Bible Through the Centuries.* By HERBERT L. WILLETT. Pp. 324. Chicago and New York: Willett, Clark and Colby. \$3.

*The Bible from the Beginning.* By P. MARION SIMMS. Pp. 298. New York: The Macmillan Company. \$2.50.

THESE two books admirably supplement each other in presenting the authentic and scholarly position toward the history and development of the Scriptures, yet in style and arrangement they offer an interesting contrast. Doctor Willett has been for many years the Professor of Oriental Languages and Literature at the University of Chicago. This assures the accuracy of his scholarship. His book is a popular exposition of his teaching material. Doctor Simms is a Presbyterian pastor in

Nebraska, who has made a study of the Bible's history the consuming hobby of his career. His material is more factual and his style less facile than that of Doctor Willett. Every Sunday-school teacher ought to own a copy of *The Bible Through the Centuries*. No matter how thoroughly versed in biblical lore, every lover of the Word will be able to spend a fascinating hour with the delightful discursiveness of *The Bible From the Beginning*.

Doctor Willett sets out with no intention other than to help ordinary people know more about the remarkable Book which still maintains its place as the world's best seller. That simple intention resolves itself into a volume that is a sort of outline of Bible history, after the fashion of the *Story of Mankind* and *The Story of Philosophy*. The author makes no attempt at an exhaustive analysis of the contents of the various books of the Bible. His is a running comment rather than a thorough examination. Every word, however, is perfectly attuned to the most recent findings of biblical criticism, and the whole book stands as a model of teaching technique, that is, of making available to average people the new discoveries and tendencies of erudite scholarship. It is positive, illuminating, and trustworthy, exactly the kind of book to put into the hands of any layman seeking light on the place of the Bible in human experience. It tells the story of the Bible's origins, its authors, its personages, its translations, its contemporary influence, and its relationship to the other sacred books of the world. While the trained student will find in it little that is new, it nevertheless ranks as the most comprehensive popular exposition of the Bible's history, brought right up to the minute.

Doctor Simms has gathered together into his volume the fruits of many years of rambling up and down the highways and by ways of biblical study. The result is a book replete with fresh and curious comments and illustrations. The author has a genius for discovering little items of human interest and inserting them happily. For example, on pages 193-195, he reprints the seventeen most famous misprints in the history of biblical translation. He names Matthew 23. 24 in the Author-

ized Version as "the most famous misprint of all literature," calling attention to the fact that "strain at a gnat" originally read "strain out a gnat." At the close of the book he has a chapter on "Odds and Ends of Interest," in which he gathers together many quaint and obscure events in the story of the Bible. The whole book is full of the kind of material with which a skillful preacher or teacher will be able to quicken the interest and focus the attention of congregation or class. It is unique, full of information, clearly organized, and deserving of a place on the shelves of anyone who is genuinely interested in the evolution of the English Bible. Doctor Simms deserves thanks for enriching his book with a very copious bibliography which will prove an admirable reading guide to those who wish to explore in more detail these fields which he has covered in his work.

Taken together, these two books are an excellent introduction to the modern and critical view of the Scriptures. In both cases, the method is as instructive as the matter. They will serve a useful purpose, indeed, if they promote a revival of interest in the Bible itself, for it is still true that God has more truth and light yet to break forth out of his holy word. They will serve an equally useful purpose, if religious teachers learn from them the secret of serving up the fruits of scholarship in a way both tempting and satisfying to the palates of those not technically trained, yet hungering and thirsting after an understanding of the foundations of the faith.

FRANK KINGDON.

East Orange, N. J.

*The New Testament in the Light of Modern Research.* By ADOLF DEISSMAN. Pp. viii + 182. New York: Doubleday, Doran and Company, Inc. \$2.

THEOLOGIAN, archaeologist and leading scholar in the New Testament, Professor Deissman, professor of theology in the University of Berlin, delivered these Haskell Lectures at Oberlin College in 1929. They form a brief, but quite thorough report of the recent research discoveries concerning the source, meaning and reli-

gious value of the Greek New Testament as written in the popular vocabulary of that age.

In discussing "The Origin of the New Testament," he properly abandons that traditional dogma of verbal inspiration, but does see its higher worth in prophetic inspiration. He rightly calls it "a great church building" and says: "We must thank the Master Builder for this sanctuary." Its real foundation was the personality of Jesus himself. Not a single line was written by him on parchment or papyrus. So our Christianity is not a book-religion and did not begin with a book, but with the Word and the Spirit. "Classical early Christianity is first of all a non-literary, spiritual movement, in contrast to the literary culture of the world around it. This Holy Book is really the result of Christianity. First in history are some non-literary letters of Paul, of which this author shows the essential genuineness. Following those letters which were not books, came the Synoptic Gospels, Mark, Matthew, Luke, and the Acts of the Apostles. Those Synoptics "could be called the work-day Gospels. The Gospel of John is the Sunday Gospel." The first three Gospels see the sacred figure of Jesus in flesh and blood. Paul and John present the ethereal and spiritual figure of the Risen Christ. These remarkable lectures help to make us see our Christian religion a present vision of the living God, rather than a mere religion of the book. And the Holy Book is therefore greater than mere literature.

There follows "The Language of the New Testament." On this problem, Doctor Deissman is probably the supreme authority. He has mastered "unstilted languages of the people" as revealed in recent discoveries of the papyri and ostraca, which is now called the Greek *Koine*. This gives much new significance to this meaning of the Gospels and Epistles. Careful consideration is given to the varied style of the different books of the New Testament.

We regret that we do not have space to outline those final lectures, "The New Testament in World History," "The Historical Value of the New Testament," and the noble climax, "The Religious Value of

the New Testament." This last is a spiritual deliverance from narrower theories based on historical criticism. "The holy is prehistoric and metahistoric. The holy does not live on the favors of history. It lives on the secret of divine spontaneous generation." "To know the past is not the unconditioned basis for our present-day living in the higher world." This is genuine fundamentalism. "The foundation is laid, namely, Jesus Christ, and no one can lay another." So this Holy Book of yesterday is "the Magna Charta of the present Jesus Christ."

Read these lectures and you will go on to read those other big books of Deissman: *Light from the Ancient East*, and his two brilliant works concerning Paul, which can be found in English. These Haskell Lectures are in the best of English speech, smoothed into our own idiom by his "esteemed fellow worker, Professor Clarence Tucker Craig, Ph.D., LL.D.," now a professor in the Oberlin School of Theology.

*A Critical and Exegetical Commentary on the Book of Amos.* By RICHARD S. CRIPPS. New York: The Macmillan Company. (London: S. P. C. K.) Price, \$4.50.

THE emphasis of the biblical scholarship of our day on the prophetical literature of the Old Testament is welcome and refreshing, both from the point of view of religious values and of critical problems. With the exception of Isaiah and Jeremiah, no prophet offers a more fruitful field for thorough investigation than the herdsman of Tekoa. Mr. Cripps deserves high commendation for choosing Amos as the subject of his learned monograph and for the high standards, scholarly, literary, and religious, of his work. No better book on the subject could be recommended to the non-professional reader: it is far more detailed than any other commentary based on the English text and incorporates the results which have been presented in more technical works.

The commentary proper occupies less than one half of the space. The rest is taken up by a very elaborate introduction of one hundred pages, by additional notes

on particular verses, and by special excursions on the divine names in Amos, on Jehovah's relation to Israel, and on animal sacrifice; four very comprehensive indexes considerably increase the usefulness of the work.

The commentary is learned, without being technical (matters of textual criticism are usually treated in the additional notes), and reverent. The amount of material collected in this volume from ancient literatures (Egyptian, Assyrian, classic, Christian, Talmudic, north-Semitic inscriptions) is no less amazing than the abundant references to modern critical works (although American contributions appear to be less familiar to the author than the British and German ones). The point of view is that of moderate literary criticism, as represented by Driver. Like many of his British colleagues, the author writes from the point of view of a believing Christian, and not, like many of the German critics, from the point of view of an objective philologist.

The introduction is a book in itself. It deals with the history of Israel up to the time of Amos, with the social, moral, and religious life of his day, with his importance and work, with prophecy in general, and reforming prophecy in particular, with the teaching of Amos, with Hebrew poetry, with the date of the ministry of Amos, with prophecy in Assyria and in Egypt, with eschatology, with the literary problems raised by the book, with the visions and the political predictions of the prophet, and with the later influence of his book. The author does not treat of the canonization, transmission, and versions of the book of Amos.

Mr. Cripps recognizes the importance of Amos but, in the opinion of the reviewer, fails to perceive the towering greatness of his genius, by showing that the theology of Amos was not radically new (p. 25), that he held "a crude idea of the Deity . . . which the Christian Church has outgrown" (p. 294; cf. pp. 26, 80), and by claiming that his vocation and message were, to some extent, explained by the fact that "Assyria had already become a real danger to Israel" (p. 38; cf. p. 101). The reviewer begs to disagree with these views. For him, by teaching that Jehovah was not

primarily the God of Israel, but the God of justice, that he demanded from his worshipers righteousness rather than sacrifice, and that he could, to enforce his moral demands, bring about the complete annihilation of the nation that regarded him as its God, Amos was taking issue, in a most radical manner, with the religion of his predecessors and of his contemporaries. Any comparison between the conception of the God of Amos and that of the Christian Church is of course an anachronism: let us admire this pioneer for his revolutionary and epoch-making spiritualization and moralization of the Deity, without finding fault with him for not presenting the Christian view of God. With a great amount of ingenuity Mr. Cripps endeavors to prove that the public ministry of Amos fell in a time when Tiglath-pilezer had begun his great western campaigns and was obviously threatening the very existence of the kingdom of Israel (742-1 B. C.), but the present writer prefers a date earlier than the accession of the Assyrian king (745), as most critics do. Amos never refers to an Assyrian menace, as his younger contemporary Hosea did; his scathing denunciation and his harsh message of doom are conceivable in a time of peace and prosperity; on the very edge of the abyss of national ruin such utter heartlessness on the part of a messenger of God is unbelievable. His figure looms much larger if he announced a doom which no one expected. Nor is such an intuition of impending disaster in a time of happiness without parallel. Josephus relates (*Wars of the Jews*, vi, v, 3) that four years before the great war that ended in the destruction of Jerusalem in 70 A. D., "at a time when the city was in very great peace and prosperity," Jesus the son of Ananus, a husbandman, appeared at the celebration of the feast of tabernacles and cried out, "A voice from the East, a voice from the West, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, a voice against the whole people!" And Amos was one far greater than this obscure Jesus the son of Ananus!

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## TWO BOOKS ON JOB

*The Book of Job: Its Substance and Spirit.* By W. G. JORDAN. Pp. 193. New York: The Macmillan Company. \$2.

*The Book of Job: A Biblical Masterpiece.* By NEWTON WRAY. Pp. 218. Boston: Hamilton Brothers. \$2.

This dramatic book of the Old Testament will forever be a masterpiece in what De Quincy called "the literature of power." Both these interpretative books have worth in their criticism and exposition.

Jordan is somewhat more critical. He deals carefully with the problem of translation, studies its interpretation, reveals a work of art, and from the view of Job's position reaches the spiritual significance of this book. This is followed by more than sixty pages of selections from the original book, well-rendered and carefully explained. The last chapter deals ably with the supposed interpolations made in the book of Job. Best of all is that sixth chapter on "The Spiritual Significance of the Book." God does fulfill himself in many ways, even in the pain that comes to the righteous. So in this great drama the Hebrew thought gets far beyond this primitive belief that suffering is the punishment for sin. Yet the presence of God does answer all the questions of life. This book is brief, but has real value of interpretation.

Professor Wray is a useful expositor of Job, not only for his students, but for the mass of men. He sees the moral grandeur of this sacred book. He treats those tests of character which came to that suffering hero, that strange test caused by the contention of friends, and the higher test of the divine intervention. He expounds the three cycles of speeches in the debate which ended in that fourth, the interposition of Elihu. The best part is the discussion of the special emphases. Here are some: "The Immortal Cry of the Race," "The Sovereignty of God," "The Ministry of Pain," "A Lesson in Sanctification," and the revelation of immortality. The book is opulent in its educational character of the questions at the end of each chapter, and even more in the wide range

of noble quotations both of poetry and prose.

That first book will help students; the second will also be inspiring to preachers.

*Jesus—Jeshua. Studies in the Gospels.*  
By GUSTAV DALMAN. Pp. xii + 256.  
New York: The Macmillan Company.  
\$4.50.

*Behold the Man. A Picture in Four Aspects.* By FRIEDRICH RITTELMAYER.  
Pp. 167. New York: The Macmillan  
Company. \$1.75.

THAT veteran German scholar, Doctor Dalman, gave us about thirty years ago a work, *The Words of Jesus*, which has lost no value to-day as the chief study of the linguistic character of the teachings of Jesus. As a master both of the Hebrew and Aramaic languages and a high authority on both Rabbinical Theology and all Jewish literature, he is able to furnish here many sidelights on both the doing and teaching of Jesus which are not a life of Christ, but an enrichment of other biographies, including the Synoptic Gospels themselves.

Aramaic was the common Jewish speech in the time of our Lord; so Jesus must have used it in his oral messages and all conversation. Hebrew was not entirely dead, so many Hebrew words may have been used. Greek was not uncommon in Galilee and therefore Jesus and some of his disciples must have possessed the bilingual gift. These facts are a path for the wider interpretation of both Synoptic statements concerning the life of Jesus and especially for the fuller understanding of his divine messages.

We regret that our space is insufficient to furnish our readers in any detail some of the revelations made to us by this author. He deals with the speech in the synagogue service, with the Sermon on the Mount, and at full length with the Passover Meal. This last explains some supposed difficulties in the record we possess of that Last Supper. It also enlarges our view of Christ's words of Benediction over bread and wine and his words of the institution of this sacrament.

The final dealing is with the Cross in Jewish literature and with the words of

the dying Saviour. So "It is finished" becomes more than a phrase concerning the ending of a life; it is a completion of the work assigned him by the Father, and is therefore the fulfillment of his sacrificial ministry.

The Appendix gives interestingly a list of Jewish proverbs and maxims and then those specially used by Jesus. There is also a full index of the New Testament passages in Aramaic, with other valuable indexes.

*Behold the Man* is a revised reprint of that description of Jesus Christ made by Rittelmeyer more than a dozen years ago. The four aspects devoutly offered are The Life, The Personality, The Message, and The Significance of Jesus for Our Own Time. Here is an excellent vision of the Divine Man and the human God. "Here is the life of God, clothing itself in a human form; and conversely, a man of human nature transfigured by the presence of God." If we know our Lord in experience this treatise will enlarge it by a historic presentation.

*Them He Also Called.* By WILLIAM FRASER McDOWELL. New York: The Abingdon Press. \$1.

THE Yale lecturer who gave us *Good Ministers of Jesus Christ*, now offers a sequel in the present volume, illustrating the truth of ministry as applied to all vocations. Such a conception is in full accord with the gospel of the Incarnation which purposes to redeem all life and to consecrate it to the unfinished work of the kingdom of God. It, moreover, implies an underlying unity of life where spiritual and ethical influences co-ordinate everything so that the Spirit and principles of Jesus may prevail in the relations of all men and nations.

Bishop McDowell shows by a wealth of argument and appeal that the ideal of Jesus is not only practicable, but that unless it is courageously followed the present impasse will be succeeded by even worse dilemmas in the career of mankind. He thus illustrates his very acceptable view of ministry by bringing various forms of activity to the touchstone of Christ, and points out how the Son of man eagerly

craves the partnership of every person in making a new Christlike humanity.

These studies are so luminous and attractive because they center on the high values of individual life as suggested by biography. What some of the men here mentioned have done others likewise can do. The career of Phillips Brooks demonstrates the privilege of the preaching man who mediates the awareness of God. Abraham Lincoln exemplifies creative statesmanship. Arnold of Rugby focuses attention on the responsibility of the teaching man. Stuart P. Sherman, whose *Life and Letters* have just appeared in two volumes, holds up the deep and abiding principles that govern the writing man. And so with the other lectures on the business man, the scientist, the industrial man and the international man. They are all considered as agents to advance the higher well being of the human race.

This appeal from life to life is distinguished by mellow thought, choice language, a sense of literature, an understanding of life's deepest needs, perils and opportunities, and the enthusiasm of mature conviction that Jesus Christ alone is able to meet every situation. This is a good book to help young people to think of life in terms of service. The preacher who masters it will find the secret of effective leadership.

OSCAR L. JOSEPH.

*Christianity and Success.* By EDWIN HOLT HUGHES. Nashville: Cokesbury Press. \$1.50.

IT is evident that neither an abstract faith nor a pragmatic view of life is sufficient in these days when our inherited standards are seriously questioned. Some who view the transition with alarm vainly plead for a return to familiar conditions. Others charge the confusion to materialism. Both fail to realize that the American people are incurable idealists and incorrigible adventurers. Their insistence upon success as the passport to recognition is not a proof that the clay eater has taken hold of the reins of power.

Bishop Hughes subjects this characteristic American passion for success to a searching examination in the light of bibli-

cal values and particularly of Christ's estimate of them. He is aware that secularism is our present menace. He therefore places over against it the truth that Christianity has a message of personal and social salvation, for "the soul of all improvement is the improvement of the soul." He rightly holds that "self-reverence, self-knowledge, self-control," aptly described as "the personal trinity of success," must be quickened and enriched by the Spirit of Christ. "The lighter symbols of success," such as health, happiness, fame and wealth, must likewise be interpreted with reference to the truth that Christianity has "a complete message for the complete man." This places him in direct relation with others according to the law of service which is the law of Christ, encountering as it does deliberate selfishness with deliberate unselfishness. This law operates in every career, and right forcibly is the argument concentrated on wealth, which is popularly accepted as "the material token of success." In like manner, success in the intellectual realm is tested not by the acquisition, but by the use of knowledge. Culture is not worthy of its name unless it is swayed by moral righteousness.

The whole subject is finally considered in terms of the Cross. It stands at the parting of the ways and points men in the direction of self-sacrifice, which has invariably transformed life, exalted character, exercised a most fecund influence upon all the deeper successes of these nineteen centuries, and is the secret of all further advances toward the City of God.

These Cole Lectures are a decidedly timely contribution to clarify thought, purify the emotions, energize the will and give a set to every life, which when lived on the high levels will bring peace and prosperity to a desolate and distracted world.

OSCAR L. JOSEPH.

#### RELIGIOUS EDUCATION

(NINE BOOKS)

*What Is Christian Education?* By GEORGE A. COE. New York: Charles Scribner's Sons. \$2.50.

*Education and Religion.* By CHARLES FRANKLIN THWING. New York: The Macmillan Company. \$2.

*Am I Getting an Education?* Edited by SHERWOOD EDDY. New York: Doubleday Doran & Company. \$1.

*The Aims of Education and Other Essays.* By A. N. WHITEHEAD. New York: The Macmillan Company. \$2.50.

*Outfitting the Teacher of Religion.* By JAMES H. SNOWDEN. New York: The Macmillan Company. \$2.

*Growth in Religion.* By HAROLD J. SHERIDAN. Nashville: Cokesbury Press. \$1.

*Religious Education and the State.* By JEROME K. JACKSON and CONSTANTINE F. MALMBERG. New York: Doubleday, Doran & Company. \$2.

*Can I Teach My Child Religion?* By GEORGE STEWART. New York: Doubleday, Doran & Company. \$1.50.

*The Junior Church Manual.* By SHERWOOD GATES. New York: Doubleday, Doran & Company. \$2.

THE interest in education is evident in the number of books published and the numerous conferences held on the subject. The church is giving itself seriously to this business, to judge from the teacher-training courses published by The Abingdon Press and other houses mentioned in the above list of books.

Doctor Coe's latest volume is without doubt the most important contribution up to date. He is aware of the confusion as to the primary purpose of the church, and he is rightly concerned about the outcome of so many misdirected energies. One reason for this is the failure to distinguish between transmitted education which merely accepts the conclusions of the past, and creative education which develops a larger and richer experience by meeting the actual needs of the present day. This distinction is enforced by a variety of illustrations from psychology, pedagogy and religion. Transmissive education perpetuates inherited defects, while creative education reckons with the intrinsic values of every individual as these are announced by Christianity. This change in the conception and technic of Christian education must

assimilate all that is valuable in the past in harmony with the project principle. The view herein propounded covers the entire gamut of human life and activity. It suggests an inclusive plan for the culture of Christian character by means of a vital and progressive experience of communion with the Christlike God.

The culture and restraint which belong to a true university find fitting illustration in this volume of addresses by President Emeritus Thwing. It appraises the indispensable values of education and religion for the individual, the community and the whole commonwealth of mankind. A liberal education should make one a scholar, a thinker and a partner in creating a richer experience for oneself and for others. These addresses to student bodies, educational societies, men of the professions of medicine, law and the ministry convey the truth that new occasions teach new duties, which in turn create new occasions to make new men for the new world and the new to-morrow.

Professor Whitehead's tilting against inert ideas and barren knowledge is justified by his view of education as "the acquisition of the art of the utilization of knowledge." Subjects and modes of study should reckon with the mental development of students so as to achieve the benefits of freedom and discipline. A university is justified only so far as it preserves the connection between knowledge and the zest of life. As might be expected he commends the value of mathematics, but he has also much to say about the uses of the imagination in the higher learning as well as for the solution of commercial problems. There is at times an air of academic superiority which fails to understand the actual difficulties of teachers. The book, however, goes to the root of some matters and arrestingly emphasizes first principles.

All the writers of the symposium, *Am I Getting an Education?* are convinced that certain urgent reforms are needed to better help the million college, university and normal students to secure a liberal education which develops a cultured personality and qualifies its possessor to remake the world into something better. Among the writers are Professors Coe,

Dewey, Phelps, and the subjects are "By-products of a College Class Room," "How to Acquire a Love of Good Reading," "Soviet Education," "A Constructive Criticism of Modern Education." All seven essays are intensely stimulating.

Doctor Snowden always writes to the point and gets at his subject without superfluous preliminaries. This book, on matters of psychology and teaching with reference to religion, is a practical manual for teacher-training classes. There are other books like it, but there is room for this one, which is written in a constructive and sympathetic spirit, to guide and encourage Sunday-school teachers with limited qualifications.

The learning process is discussed by Professor Sheridan with special regard to heredity and environment, as they affect physical growth, the development of intelligence, the control of the emotions, the stimulation of interest. This is an excellent summary of psychological facts applied to the best ways of teaching religion. It admirably serves the purposes of a textbook.

Church and state must remain separate in this nation, but there are some vital considerations touching the use of the Bible in public schools. A large amount of legislation has been enacted on this subject since 1900. The decisions of Supreme Courts and the proclamations of States, favorable and otherwise, throw light on the status of religious education. This compilation and interpretation of trends of thought and courses of action should interest all who have the higher welfare of the nation at heart.

Many parents are confused about the religious training of their children and how to get at it. Doctor Stewart's volume deals with the religious problems and perplexities of children. He offers practical methods of instruction in the home and refers to available material so that no parent need any longer be in doubt as to the best course to pursue.

The Junior Church has become a regular institution in many places. Here is a book rightly called a manual. It discusses the needs of this type of work and offers many suggestions how best to conduct it. The theories are put to the test in the

services prepared for a whole year, including the sermons. It is a thoroughly workmanlike volume, encouraging those who desire to organize such a department and stimulating others who are making it function.

OSCAR L. JOSEPH.

*Man's Consciousness of Immortality.* By

W. DOUGLAS MACKENZIE, D.D., LL.D.

Pp. 87. Boston: Harvard University Press. \$1.

THE Ingersoll lectures on immortality, which are delivered annually at Harvard University, have enlisted in their honorable line of lecturers such men as Osler, Crothers, Palmer, Cabot, Brightman, Fosdick, and William James, whose essay on Human Immortality is, perhaps, the most notable contribution of them all. The lecturer this year was Dr. W. Douglas MacKenzie, the President of Hartford Seminary. This book contains his argument.

He makes no attempt to prove immortality. He takes the historic fact that men have generally believed in survival after death, and he shows how that belief has operated as a factor in human experience. His theme is exactly what he says it is, not immortality itself, but man's consciousness of immortality. His fundamental thesis is this: "The idea of immortality, the belief in personal survival, has entered as an inherent, essential, ineradicable element into every phase of human experience from the beginning; it has contributed certain qualities to the entire reflective life of man, without which that life, as we know it, would have been impossible." He traces the influence of this idea in all human development. In other words, he deals with immortality as history rather than as hope. He looks back on immortality and assesses it.

His method is to build his history around five facts, as he calls them. They are the universality of belief in immortality with its implication that the idea arose inevitably from the very structure of the mind itself; the harmonious and organic relationship of the belief in immortality to all the fundamental elements of self-conscious mind, such as the will

to live, prevision, and sorrow; the belief in immortality as inherent in man's attitude of mastery over his physical environment; the belief in personal survival as essential to the discovery and pursuit of moral ideals; and finally, this belief as one of the necessary bases both of the religious life and of the intellectual thought of mankind.

Such a method has the advantage of clarity, but one cannot help but wonder whether these "five facts" grew naturally out of the subject-matter itself, or whether they were stakes set out in advance to guide the progress of the study arbitrarily. The second kind of approach runs the grave danger of resulting in the parade of facts carefully selected to fit the pattern, with a consequent ignoring of those which do not adjust themselves as easily. The material Doctor MacKenzie uses, he marshals with excellent generalship, but his study is not exhaustive. Perhaps the limits of the lecture, itself, made this impossible. But they cannot excuse certain dogmatic assertions which are not as self-evident to his reader as they seem to be to the author. For example; he says that the argument *a consensu gentium*, that is, that a certain idea is everywhere and by everyone believed, is really the argument that such a belief is a normal function of the human mind. It might be if we all arrived at our beliefs independently, but in our world of imitation and suggestion it may not be at all. Besides this, such a statement would admit a good many superstitions and outworn beliefs into "the normal function of the human mind," for, presumably, a belief would only have to be entertained everywhere, and by everybody, at some time in the course of events, to be admitted to the select circle.

In spite, however, of a certain lack of critical thoroughness in its execution, the lecture is positive, stimulating, and clearly organized. It would form a good basis for a pragmatic argument for immortality. To any man who is planning a public discussion of this subject, this book will bring a good deal of usable material for the kind of introductory address which would be likely to arouse the interest of as pragmatic an age as ours. It justifies

the belief in immortality as an effective instrument in modifying human experience.

FRANK KINGDON.

East Orange, N. J.

*A History of Ancient Persia. From Its Earliest Beginnings to the Death of Alexander the Great.* By ROBERT WILLIAM ROGERS. New York: Charles Scribner's Sons. \$7.50.

EVER since the *History of Babylonia and Assyria* appeared in its sixth edition in 1915, those who knew some of the literary purposes of Professor Rogers understood that he was meditating *A History of Persia*, as a sequel to his *magnum opus*. The years have passed during which our beloved teacher has struggled with ill health, but he clung to his design and at last completed it. When the volume came I was immersed in Professor Dewey's Gifford Lectures on *The Quest for Certainty*, but promptly laid it aside temporarily for this book. It exceeds all our expectations. It brings within our reach the rich lore acquired at first hand from original sources by one who again gives proof of his unrivaled ability as philologist, historian, theologian, Orientalist and humanist, whose scholarship has justly merited academic recognitions from British and American universities.

It is gratifying to know that two Methodist scholars have made among the best contributions to an understanding of Persian history, thought and religion. Professor James Hope Moulton, in his Hibbert Lectures on *Early Zoroastrianism* and other works, came to his task with a large background of New Testament learning. Professor Rogers has done so with an unequalled understanding of the Old Testament, and in this volume he throws a great deal of light on the experiences and achievements of the Jewish exile and return.

This history makes the distant past live again. Every item is carefully weighed and what is put down is the result of scholarly diligence, discernment and decision. There are many footnotes, to be sure, but no historical work of any consequence can avoid them. Tributes to

other scholars are also generously paid, but this is inevitable in the courteous atmosphere of the Republic of Learning. The wealth of exact scholarship is found on every page of this veracious and gracious history. It is, moreover, written with such lucidity, picturesqueness and beauty of style that the consecutive narrative holds the unflagging interest of the reader to the end.

The greatest empire of the ancient world, before Rome, has again come to life. One contemplates with wonderment the military conquests of Cyrus; the tangled reign of Cambyses; the skill of Darius as organizer, administrator and builder; the tragic defeats of Xerxes I, the encounters with rebellion of Artaxerxes I, and the checkered rule of other kings, many of whom were weaklings. Then comes Alexander upon the scene, who carried out to the letter the commission of his father, Philip of Macedon, to war against Persia to the bitter end. This genius left a rich legacy, though it may be tarnished by many indiscretions and misdemeanors.

Most valuable are the sidelights upon character and the observations of men and movements with their timely allusions for our own guidance. The Greeks defeated the Persians at Marathon "because in the deepest of all fundamental things they were a superior people, in civilization indeed, as all later centuries have securely judged and determined, and also in a number of the higher moral qualities" (167). The Persians treated the Jews well in the reign of Artaxerxes II "because they treated well all their subject peoples" (189). "Every conquest, every destruction by the sword of any empire, kingdom, or state always brings losses to humanity. Something that time and man's hand and brain have conceived and brought to fruition goes down in the crash. Yet has it often happened that a new creation has seemed to be worth all that it cost. Humanity has lost indeed, but mankind has gained on the whole and civilization has gone forward" (372).

The career of Alexander moves to enthusiasm this scholar who loves the quiet shades, not because he is enamored over military exploits, but cannot refrain from

admiring this genius, who is one of the marvels of history, and who opened the world in ways far better than he ever dreamed of doing. What was erected with toil by empire builders ended in ruins. But why be discouraged? "The things of the Spirit survived the deeds of the flesh. Religion, as civilization's touchstone, outlived the words and deeds of kings. Zoroaster himself, his spirit, his words, his works of kindly intent, his love of animals, survived works of brutality and savagery. Alexander's sword cut a way eastward for Christianity and her message to come back out of the West into the East. There have been failures enough to live the life which these two, Zoroaster and Jesus, had shown, but they have not lived or died in vain. Alexander had contributed to the spread of their ideas. Neither Persia nor Macedonia had lived in vain. It is enough" (376). Nor has this professor labored in vain. We will not let him slip away modestly and kindly into obscurity, and even if this be his last big book what he has done here and elsewhere will abide.

OSCAR L. JOSEPH.

*Kurzgefasste Geschichte des Methodismus von seinen Anfangen bis zur Gegenwart.* Von D. Dr. JOHN L. NUELSEN, THEOPHIL MANN und J. J. SOMMER. 2 durchgesene und erweiterde Auflage. Bremen: Verlagshaus der Methodistenkirche, G. m. b. H. 1929. Pp. x + 875, octavo.

APOLOGY to author and editor is due for brief delay in this notice. It is a matter of congratulation that a second much enlarged edition of a work so thoroughly meritorious has been called for, a work that offers no adventitious advantages of illustrations or sensational treatment. It is solid gold throughout, probably the best one-volume history of our cause that has ever appeared, or ever will appear. Since the first edition one of the authors, Pastor Sommer, has passed on, but his able son, teacher in our school for ministers at Frankfort-on-Main, has carried on his work to 1928. Mann has had his part in the revisions and continuations, and Melle, the accomplished president of the Frank-

fort school, has told the history of our work in southwest Europe, of which he himself was a part. Julien, of our theological seminary of Goteborg, has assisted in the Sweden section. The book concludes with statistics, full bibliography and index. There are five parts: Britain till the death of Wesley, Britain from the death of Wesley till the present, America, Europe, and General (including two splendid chapters on the doctrine and on the church history significance of Methodism). In the bibliography I miss Father Piette's great book (in French) and the present writer's *Wesley as Sociologist, Theologian, Churchman* (Methodist Book Review, 1917). A translation into English of this noble work by Bishop Nuelson and his efficient fellow authors is devoutly to be wished. If that fails, it is worth while to learn German for the sole purpose of reading this history, especially as you can get nowhere else so fully told the romantic and fascinating story of our European work. The next act in our drama is Europe and our foreign fields. In Canada Methodism is dead, and in the States—well, fill this sentence out to suit yourself.

J. A. FAULKNER.  
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**F. B. Meyer.** By A. CHESTER MANN. Pp. 221. New York: Revell. \$2.

**David James Burrell.** By DAVID DEFOREST BURRELL, D.D. Pp. 221. New York: Revell. \$2.

THESE two great preachers: one an Englishman, the other a typical American, have many things in common. They were both deeply influenced in their early ministries by the same spirit—Dwight L. Moody. Both were men who throughout their lifetimes were dominated by the spirit of service, without regard for remuneration. Each found his lifework in the heart of a great city—one in London, the other in New York. There they built followings of Christian seekers, becoming the inspiration as well as the comforter of multitudes.

Yet how different these biographical sketches picture the calling of these men. Doctor Meyer, a man whose entire life

seems to have been directed into the one channel, followed without the least sign of resistance—or effort—the path laid down for him. He became, from the very start, a crusader for temperance, a friend of the poor, and a veritable prophet of God. He was a born evangelist, and thousands were swayed by his eloquence and spiritual passion, the passion of a prophet to the manner born.

Doctor Burrell was one of that great army of "compelled men." He found himself thrust into the ministry somewhat against his will. But, from the very first, the rich fruits of his ministry soon convinced him that he had been called of God. He threw his whole soul into his work, and started a lifelong crusade for civic righteousness and for the conversion of souls. He was an evangelist. He was a preacher of power. His mighty messages thundered their way through a busy metropolis, and branded themselves upon the hearts of multitudes. Wherever human need called him, there men would find him with ready hands, ministering.

Aside from the interesting pictures of the lives of these two great men, these biographical sketches have a great value for the modern minister. The story of Doctor Meyer's life is largely an inspirational book. Disappointed, discouraged, or disgruntled preachers will find themselves taking a new hold on their ministry after reading the life of this God-fired prophet of the present. Reading the story of Doctor Burrell, one will see into the inner life of a great preacher. Better sermons ought to grow out of this study. Better administration should also crop up here and there. The book is almost a course in pastoral theology. It shows the methods, the habits, the indefatigable labors of the great soul that filled the pulpit of Marble Collegiate Church in the city of New York for over a third of a century.

We need inspiration, the inspiration of great souls. We need instruction in the fine art of being a successful minister as well. In these two books, taken side by side, we find much that ministers to these needs.

JOSEPH M. BLESSING,  
High Bridge, N. J.

## BOOKS IN BRIEF

*Doors of God.* By FREDERICK F. SHANNOX. (Revell, \$1.50.) This eloquent preacher in that Central Church, Chicago, here offers a dozen of his oratorical sermons. Just think of such titles as "The Man with a Golden Wand," "The Christmas Rainbow," "Transfigured Smoke," and others equally fascinating. If we had space, we would like to quote them, but we do commend this volume to all readers of brilliant religious rhetoric.

*Life and This Book.* By HILARY G. RICHARDSON. (Macmillan, \$1.75.) This is not a biblical treatise, but is an interesting record of the influence of the Bible on the life of its author. It contains no bibliolatry and does not hold to absolute scriptural authority, but does find in it permanent values of literature, history and religion. This Holy Book did make a heretic of its author and forced him to leave the Presbyterian ministry, but was to him a power of spiritual adventure, leading to liberty "from inherited traditions, freed me from prison walls and shackles of the mind, and qualified me to receive new things from many sources." He honors recent versions, but pleads for "a great modern version of this Bible in English." His story is charmingly readable and will have much worth even to many who may not agree with his interpretation.

*The Catholic Church and the Destitute.* By JOHN O'GRADY. (Macmillan, \$1.) This eleventh of the books in the Calvert Series in honor of Romanism, edited by Hilaire Belloc, has its interest in its portraiture of one of the very best services of the Roman Catholic Church. Its chapter on "Charity and Social Justice" will be most interesting to our Protestant preachers of the social gospel. He does wrongly belittle the effect of Protestant Reformation upon charity. While doubtless our evangelical churches have not built as many hospitals and other homes for need as they should, yet all history will record less poverty and personal misery in the Protestant nations than in those controlled by the Papacy. Still we should give full

credit to the Roman Church for this service and will do well to study its methods in public charities.

*Things That Remain.* By CARL E. GRAMMER. (Macmillan, \$1.75.) Some things do remain in religion which are not perfectly perceived by this author. The Bible has ceased to be an infallible Book as to history and science, but that loss has increased its value as a living human record of the progress of divine revelation with its climax in the Person of Christ. The church is no longer recognized as infallible, but it still is a fellowship of the Spirit which leads to Christ. Doubtless there is much fermentation going on in the outlook of to-day both from the Radicals and the Conservatives, and it is fairly well shown by this writer, yet we do not need any religious revolution. The evolution will go on healthily if we preserve our inward life in God.

*Animal Lover's Knapsack.* Edited by EDWIN OSGOOD GROVER. (Crowell, \$2.50.) A lovely book in its binding and printing. It is an anthology of poems from the lovers of our animal friends. The other living things in nature should touch our imagination of beauty and our heart-strings of feeling. Here are such poems concerning dogs, horses, kittens and cats, hunted beasts, the lyric choir of larks and minor bird singers, our barnyard friends, insects, the wings of butterflies and the stings of bees. Such collections of literature are both rich for frequent reading and for reference.

*The Book of the Bible.* By DR. JOHN W. FLIGHT. (Oxford University Press.) In his preface to this book, Professor William Lyon Phelps says: "Any boy or girl who knew the contents of this book thoroughly would already have the fundamentals of a liberal education. It is well to have a skillful condensation of the Bible; and here we have it." Of all the many such scriptural textbooks, we know none equal to this. As condensed as it is it might well be entitled *The Biggest Book—the Bible*. It not only contains the cream of its literature, but has description and explanatory passages briefly and

entertainingly written. Here is the very foundation for a liberal education for boys and girls. As Phelps says: "A knowledge of the Bible without a college course is more valuable than a college course without the Bible." We have at last an almost perfect textbook for scriptural study by the young.

*The Foundation of Jewish Ethic.* By ARMIN H. KOLLER. (Macmillan, \$2.50.) This is an authorized English version of Volume One of the teachings of Judaism which was compiled by Dr. Simon Bernfeld for the Union of German Jews. It deals with such problems of morality as purity of soul, freedom of will, reward and punishment, knowledge and morality, with the richest of references and quotations both from the Old Testament and other Hebrew sources. It will be useful for Christians as well as Jews.

*Do the Churches Dare?* By CHAUNCEY J. HAWKINS. (Macmillan, \$1.50.) A rather bold undertaking as to the doctrinal growth of Christianity, largely by the application of emergent evolution to the idea of God and the Deity of Christ. It is interesting and worth reading. Its best is concerning worship which is made a supreme work for entering the world of risk and facing the supreme tasks of life.

*The Effective Christian College.* By LAIRD T. HITES. (Macmillan, \$2.) Religion is a major factor in all life. Therefore there should be a curriculum in Christian colleges which will provide Protestantism with a staff of laymen, not only personally pious, but trained for that lay leadership much needed by the church. So the author discusses the backgrounds and functions of the Christian college and deals most worthily with the methods of teaching religion and especially that serious problem of college worship.

*Jesus Among His Neighbors.* By MARION O. HAWTHORNE. (Abingdon, \$1.) A useful textbook for the Christian education of the young. Jesus, in his life's work of human relationship, is the supreme example for our own social service. There is also an excellent Teacher's

*Manual,* concerning this treatise, at the same price.

*Talking With God. A Manual of Prayer for All Occasions.* Edited by ALFRED FRANKLIN SMITH. (Cokesbury Press, \$1.) This devotional manual is made up of simple and brief petitions, contributed by nearly twoscore of the clergy of to-day. Most of them will be known to our readers. It is a present book of use for both public and private worship.

*A Girl in Soviet Russia.* By ANDREE VIOLLET. (Crowell, \$2.50.) The title is a bit misleading. Apparently no girl this whose travel tale makes the book, but an experienced observer and reporter. She has done an interesting job and her story tallies well enough with many contemporary accounts to assure us that it is a true one. She has kept her eyes and her mind open, her spirit alert and her note book close at hand as she has traveled across European Russia. And she has had much opportunity to meet and talk with folk who could give her the innerness of the program. The range of interest is indicated by the titles of the thirty-eight short, vivid chapters. Here are a few: "The Charm of Moscow," "A Soviet Factory," "A Russian Village," "On the Little Mother Volga," "Leningrad," "Baku and Petroleum." On the whole the author is intrigued by what she finds in the land of the Soviets. She would not have other Western nations follow suit—no revolutionary she—but she would have them let Russia alone to work at her great experiment. Her conclusion is, "Like it or not, the Russian Revolution has brought into the world something new and noble with which hereafter we shall have to count."

—WINIFRED L. CHAPPELL.

*The Heart of Words.* By GEORGE ROBERTS. (Macmillan, \$1.50.) A really rich addition to a homiletic library. It deals with important words in religious vocabulary from A to Z, and treats them with etymological learning and spiritual insight. Many of these words as here interpreted are raised to more and more worth for their use. Preachers will find opulent stuff in this book.

*The Adventure of Being Man.* By HUGH BLACK. (Macmillan, \$1.50.) This book had its origin in Doctor Black's Raymond F. West Lectures at Stanford University. The editor of this REVIEW received real religious inspiration by hearing two sermons by this author which dealt with that same noble word, "Adventure." Faith is a real adventure of the mind which leads to knowledge. So we have here a magnificent use of the "value judgment" in its highest vision. This homiletic professor presents three addresses, "The Adventure," "The Adventurer" and "The Last Adventure." That last triumph of faith is the eternal life, our immortality. So we see that religion is practical rather than speculative and that faith is "the spiritual attitude of welcome to what we accept as truth." Is not this a colossal and also successful adventure?

*The Church at Work.* By CLARENCE H. BENSON. (Biola Book Room, Los Angeles, \$1.25.) Though its background may be regarded by many as ultraorthodox, this is nevertheless a most complete treatise on the organization of a church for all its activities. We do need a working church with a complete program. Here is a most thorough plan. But certainly behind the program we need power.

*Burning Beauty.* By TEMPLE BAILEY. (Penn Publishing Co., \$2.) A love story of a beautiful girl who is able to resist accepting a quite gay and irresistible millionaire and marry a more steady and charming young man with little finance, but more character. Written in quite good style.

*Steeple Jim.* By W. WYETH WILLARD. (The Princeton Publishing House, \$2.75.) The story of a common drunk, recorded in detail, forms the excuse and the body of this book, written in the atmosphere of class rooms by a young theologe. It is a vivid picture of misery, debauchery, and reform. "Steeple Jim," once known as the country's worst drunk, is reformed, and spends the remainder of his days making amends for his past by establishing a mis-

sion, first in New York, then in Providence, R. I., and finally in Brockton, Mass.

—J. M. B.

*Beginnings of the Christian Church.* By WILLIAM DAVID SCHERMERHORN. (Methodist Book Concern, 75 cents; by mail, 82 cents.) This book is a masterpiece in clarity and brevity. The young people and adults of the church school, for whom it was written as a source book in Church History, will find it lucid, concise, and stimulating. There is not a single wasted word, and we have not found any important factor in the development of the early church that he has either ignored or slighted. And the happy policy of linking each major topic up with the present through reference to modern life and thought will put new blood into the veins of an old, old story, and kindle new interest in that age of heroism out of which our church was born.—J. M. B.

*Christianizing a Nation.* By CHARLES E. JEFFERSON. (Doubleday-Doran and Company, \$2.) Are the teachings of Jesus applicable to nations? What part should the church play in national and international affairs? To answer these questions Doctor Jefferson has written this little book with the flaming passion of a true prophet. Characteristic of this great teacher, his book fires the imagination and moves the will of every reader. He may be harsh with the church, especially with respect to the question of war, and at times we wince under the force of his invectives against our spiritual complacency. But we must listen, for he has something important to say, and, as he always does, he says it so eloquently that it stirs us to the very depths of our being!—J. M. B.

*After Mother India.* By HARRY FIELD. (Harcourt, Brace, \$3.50.) The fierce criticism given Miss Mayo's *Mother India* was largely a species of resentment shown by native Indians who did not relish such staggering revelations of tragic social and moral conditions made by an outsider. Miss Mayo's purpose was not to reform, but to inform. The book has done both these things, for reform agencies have been greatly stimulated in efforts to bring relief

to thousands in that land. Mr. Field's investigations confirm the findings in Miss Mayo's much abused book. Neither of these volumes gives pleasant reading and under the circumstances it could not be otherwise. Mr. Field has diligently collected a mass of material from Indian sources which are duly acknowledged in footnotes. The references to Gandhi will induce some American readers to revise their second-hand impressions of him. Certain references to missionary work show an unfortunate bias on the part of this writer. But his report of the untouchables, child marriages, child widows and the pernicious effects of these other customs upon the physical and moral life of the natives calls attention to practices which must be corrected. Such an independent testimony endorses what missionaries have always known and have labored to remove.—O. L. J. [The Editor regards such books as rather one-sided.]

*Letters to a Friend.* By RABINDRANATH TAGORE. (Macmillan, \$2.50.) A volume of letters entitled *Glimpses from Bengal* reflected the early life of Tagore. The present volume consists of later letters on the inner life in its relation to world movements especially as they affect India. They are edited by C. F. Andrews, an Englishman, to whom most of them were written. These letters breathe the spontaneity and geniality of a friendly spirit, disturbed by conflicting influences and craving for peace while remaining aloof from the aggressive ways of modern materialism. He is an idealist, but he seems to be incapable of overcoming a characteristic Oriental self-complacency, as though the East is su-

perior to the West in possessing the secret of spiritual reality. He certainly does not flatter Western civilization nor does he refrain from appreciation of what is best in the West. The ascetic note of renunciation and a pensively pessimistic strain constantly occur in these letters. Tagore's desire to establish a center for world understanding and fellowship will certainly be endorsed by many others, but few will agree that antipathies and animosities could be reduced if that center were placed in India. Tagore leads us to the portals, but if we are to enter the Temple of Peace it can be only through Christ.—O. L. J.

*Evangelism. A Graphic Survey.* By HERMAN C. WEBER. (Macmillan, \$2.) Diagrams and statistics are skillfully used to illustrate that evangelism is the primary function of the church. The records of evangelism in the United States, giving the experiences of Presbyterians, Methodists, Congregationalists, Episcopalians and Baptists, furnish data to estimate the progress and setbacks during a hundred years of endeavor. The effects upon evangelism of war, controversy, panics and prosperities have invariably been disastrous. The influences of revivals, internationalism, young people's movements are also considered in view of what should be done in these days. Emphasis is rightly placed upon pulpit, pastoral, educational, personal and every-member efforts which must co-ordinate all the activities of the church. This book is an original presentation, challenging the churches to use all their resources in carrying out the mission for which they definitely exist.

## A READING COURSE

*Catholicism and Christianity. A Vindication of Progressive Protestantism.* By CECIL JOHN CADOUX, D.D. New York: The Dial Press. \$6.

ONE of the most difficult questions before the church is how to distinguish between transmitted authority and verified authority. In bringing both these types

before the tribunal of history and of reason, we are reminded that prejudices and perversions have gone into the warp and woof of the thinking and experience of the past and also influence present-day life. It might sound somewhat paradoxical to say that Christian thought is sadly in arrears in giving an adequate view of au-

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thority, as it pertains to Christianity as a life which is hid with Christ in God and to the church as the institutional expression of that life. Until this is done there can be no genuine advance in broad sympathy and deep loyalty to the whole Christian Brotherhood.

We thus need a more comprehensive doctrinal elaboration of Christian truth, which shall do justice to the historical creeds and to the inevitable changes since they were first formulated. The creedal utterances came out of the travail of thought and experience, and were the best testimonies to faith and fealty for their times. It avails little to point out shortcomings in these statements, unless we are able to supply what is lacking in them by a testimony to our apprehension of the Christian faith.

The task is by no means easy, since it presupposes a wide and deep knowledge of history, philosophy and psychology; a sympathetic understanding of the diverse attitudes of ecclesiastical leaders, theological thinkers and spiritual seers and saints; and an appreciation of the devoted efforts of previous and of contemporary times. Such a survey will doubtless yield negative conclusions at some points, but negations are often the preliminary to affirmations.

So far back as 1911 Professor Harnack spoke a word out of the fullness of his mind and heart which we should heed, even though the reference was to Germany. "I am convinced from constant experience of the fact that the students who leave our schools have the most disconnected and absurd ideas about ecclesiastical history. Some of them know something about Gnosticism, or about other curious and for them worthless details. But of the Catholic Church, the greatest religious and political creation known to history, they know absolutely nothing; in regard to it they indulge in wholly trivial, vague and nonsensical notions. How her greatest institutions originated, what they mean in the life of the church, how easily they may be misconceived, and why they function so surely and impressively: all this, according to my experience, is for them, with few exceptions, a *terra incognita*."

Doctor Cadoux meets this need in a

massive volume. It could hardly be surpassed for careful historical scholarship, ability to discriminate between sound instincts and cloudy insights, patience and sympathy in representing conflicting views, and a courteous impartiality in balancing the evidence and drawing conclusions. It was certainly a herculean undertaking to study the extensive literature and to estimate the rival claims of Catholicism and Protestantism. It was no less an exacting demand to trace the verdicts of tradition to their sources so as to separate assumptions from arguments. All this is done with the utmost candor as the author traveled along beaten tracks and in unfamiliar territory. The numerous footnotes and quotations give proof of careful investigation. This is a veritable storehouse of facts and theories which students will frequently consult with unfailing satisfaction.

At times Doctor Cadoux indulges in special pleading when he criticizes Catholicism in matters of persecution, truthfulness and morals, and minimizes these lapses in Protestantism on the ground that it is more amenable to correction and does not adopt evasions and circumlocutions characteristic of Rome. Some of his textual emendations must be questioned when he tries to show what Jesus probably might have said and what the evangelists, through a misunderstanding, reported him as saying. His discussion of the Virgin Birth does not carry conviction when he explains away as "historically unsatisfactory" the definite statements in Matthew and Luke. Such concessions to those who doubt and dispute the miraculous weaken rather than strengthen the case for the principle of freedom.

It is lamentable that the anti-supernaturalistic bias of much that passes for modernism has led to exaggerated negations which are as futile as some of the empty assertions of fundamentalism influenced by a supernaturalistic bias. So long as both sides treat each other's positions with uncharitable dogmatism, the prospects of getting at the full truth are remote. The urgent necessity before Protestantism at least is to take stock of its beliefs and practices with the adventuresomeness of faith, the perseverance of

hope, the comprehensiveness of love. The values secured by the Reformation must be conserved and completed in harmony with the evangelical liberty, writ large in the pages of the New Testament as the privilege and responsibility of every believer.

This means that we think of the full-orbed Gospel of Jesus Christ as containing dynamic elements of truth yet to be discovered. This is surely what a prophet soul understood, who declared that "the Lord hath yet more light and truth to break forth out of his holy Word. This is another way of speaking of the twofold truth of the immanence and the transcendence of God. This is what we confess when we affirm our faith in the Holy Spirit. This is what we mean when we declare our acceptance of the rights of private judgment, which permits every individual to reach his own decision, but checks it up by the consensus of devout testimony. As the church more courageously follows this course, doors will open to carry on its mission and bring all kingdoms and realms—intellectual, industrial, international—under the sway of the Lord Christ.

The waiting responsibility of the church is to understand "the absolute centrality and cruciality of the Gospel of God's love and grace in Christ," and to give this Gospel the position of supremacy. Its hospitable spirit welcomes different types of thought and argument, of organization and procedure, provided they reflect the charity, liberty and loyalty associated with devotion to the Redeemer.

This mandate is all the more timely in the present year which celebrates the nineteen hundredth anniversary of Pentecost. The interest in this event should be directed to a thoughtful and prayerful reappraisal of the message of the Gospel and the business of the church. Pentecost assuredly started a revival movement which frankly dealt with the emergent problems of the first century. It made such remarkable progress because Christ was given the central place, and the creative experience of fellowship with him in the Holy Spirit was the decided proof of his living presence. The church failed in its witness in later centuries whenever at-

tention was given to side issues under the stress of controversy. There is no objection to controversy when it serves as a medium to separate incidental differences from essential agreements. The book of Acts illustrates the successful outcome of such controversy, largely due to the wise leadership of Saint Paul, who at every crisis appealed to Christ and to Christian experience. Augustine did not always live up to the high ideal expressed in memorable words: *Ubi Ecclesia, ibi et Spiritus Dei; et ubi Spiritus Dei, illic ecclesia et omnis gratia.* Notice the last two words, which explain why many controversies were misspent and disastrous forces. The Pentecostal celebration should lead us to the place of comprehension for companionship in the power of the Indwelling Spirit. This will create the intellectual, ethical and spiritual ability to transform existing conditions with the same impressiveness exhibited during the historical revivals.

Let us begin with Part II of Doctor Cadoux's work. It deals with the whole question of authority from the standpoint of the Inner Light. This is the truth that Christianity has an absolutely true and eternal revelation of God and man, and that it is to be accepted, not on the basis of ecclesiastical decisions and theological pronouncements, but primarily on its verification by the individual. This is really the crux of the whole situation. An exaggerated individualism has doubtless repeatedly imperiled and even nullified Christian testimony. But councils and conclaves have also erred, and the pressure of external authority has often postponed the solution of vital problems. In spite of mistakes made by individuals, the high ground of personal liberty does more honor to God than the low ground of standardization, which takes away all initiative from the individual and reduces personal responsibility to the vanishing point. The better way is fraught with dangers, but it promises greater progress, as each individual who has the witness of the Spirit within him receives a deeper sense of the divine reality and recognizes the present acts of the Holy Spirit in the antagonisms, co-operations and deliverances of our day.

In reaching this conviction of Reality

there is certainly a place for argument when used by those who respect the rights of reason in themselves and in others, and do not barricade its journey after the fashion of Roman Catholics and some Protestants. These latter follow the method of *a priori* assumption which refuses the direct examination of facts and discounts new evidence when it threatens to correct or modify tradition. In the final analysis, any fact has authority only after it is tested by experience. Indeed, the acceptance of infallibility, papal or biblical, implies the possession of such a quality in the individual himself. But such a concession is contradicted by history. What we need to emphasize is not infallibility, but responsibility. This distinction is well brought out in the chapters on "The Ultimacy of the Inner Light," "The Place of Objective Authorities," "The Margin of Uncertainty." There is no incompatibility between the verdict of the individual and the group, but rather a creative partnership in discovering more of God's will in the gracious unfolding of events.

The claim to infallibility is a makeshift as viewed from the standpoints of philosophy, psychology or religion. A "panic-stricken obscurantism" might defy the progress of thought, but it cannot prevent its onward march. Note how this is discussed in the chapters on "The Authority of Scripture," "The Authority of Jesus Christ," "The Authority of the Christian Church." In every case the personal factor must be relied upon despite unavoidable defects. We accept the Bible because it gives us a fuller and truer vision of God's witness to himself in history, and a more conscious and intimate dependence upon him (204). We accept the divinity of our Lord because of the moral and religious grandeur of his life, the truth of his words and his proved power to save us from sin and to bring us to the Father (226). We accept the church as the fellowship of all Christians who publicly avow faith in Jesus Christ with all that it involves in the search for truth in belief and for righteousness in life (248).

How do these convictions compare with "The Challenge of Catholicism"? This is the subject of Part I. It is not a question

of statistics, but of principles which are to be tested by the New Testament. The rigid judgment of Catholicism concerning non-Catholics has been somewhat modified, but its estimate of heresy and schism carries with it the inference that all men are under moral obligation to believe what it infallibly declares to be absolute truth, as the only alternative to agnosticism or even atheism. This demand for the unquestioning acceptance of dogma must be met on pain of excommunication from the church within which alone there is salvation. As a practical system of church discipline it has decided advantages and merits, but the courteous acknowledgment of these excellences should not obscure the many objectionable features.

These are examined in Part III on "The Answer of Historical Evidence," dealing with the divergence between the tenets of Catholicism and the facts of history, and the untenable claims of this church to be a trustworthy guide in Christian morals. The assertion that the church has the sole right to interpret Scripture is a virtual substitution of church tradition for Scripture and the transfer of the center of interest from Christ to church authors (256ff.). The practice of vernacular Bible reading is still treated as presumptive evidence of heresy. Note the reasons assigned for withholding the Bible from the laity (268ff.). On what grounds does Rome resist the application to Scripture of the normal canons of historical trustworthiness? (278ff.) Consider how the methods of allegorical interpretation have read forced meanings into the historical and prophetic books of the Old Testament (300ff.). Recall that "the dense tissue of pious fancies" woven round our Lord's earthly life has given us a picture of him "unhuman, unattractive and untrue" to the Gospel version (327ff.). The Cult of the Virgin has a certain charm, but why must Catholicism's attitude to our Lord's Mother be rejected? (348ff.) The chapters on "The Foundation of the Church" and "The Apostle Peter and the Church at Rome" contain further illustrations of erroneous exegesis. The test of historicity is again set at nought by asserting that our Lord himself during his earthly ministry instituted the seven sacraments of

Catholicism (391ff.). The chapter on "The Papal Prerogatives in History" reaches a negative conclusion by a survey of testimonies that need to be better known (453ff.). How pious fiction masquerades as fact is shown in the acceptance of "fictitious marvels" exploited even to-day. The Catholic attitude to truth influenced by casuistry has often led to results offensive to the conscience of humanity. The lack of candor and the resort to the *argumentum ad terrorem* have induced subtle and evasive explanations. Protestantism has doubtless been remiss in some of these respects, but it has no "skeleton in the cupboard" in the shape of awkward historical evidence to be ignored or disguised when it cannot be annihilated or accepted (518).

"The Answer of Human Justice" in Part IV consists of an examination of the Catholic doctrine of eternal punishment, the intolerant temper which practices persecution, and the casuistry which inculcates dubious morals (522ff.).

What then is the future of the church? Corporate union between Catholicism and Protestantism is out of the question. The Lambeth proposals falter because they betray a misunderstanding of the Free Church theory of the ministry. Note what is said of the real causes of separation between Anglicanism and Free Churchism (652ff.). The outlook for Evangelical Protestantism is, however, most encouraging. The United Church of Canada set the pace. The recent union of Presbyterianism in Scotland and movements looking toward such a consummation in other churches in western lands and on the mission field are reassuring. These advances are toward unity, not uniformity. "The hall mark of the truly Catholic unity is its comprehensiveness. It provides on principle for the inclusion within the church of a great variety of developments and expansions of the Christian spirit; and, for protection against the triumph of falsehood, it relies on verification in experience and on the divine unifying center rather than on any humanly constructed ring fence" (665). What directions this unity will follow must depend upon certain lines of advance indicated in the concluding chapter. Evangelical Prot-

estantism needs a clearer and more reverent vision of the essential and sacred Oneness of the church. It must discountenance the "atomism of sympathy" which causes some denominations to arrogate to themselves unjustifiable monopolies. It must encourage a deeper corporate loyalty and a broader sympathy toward the whole Christian Brotherhood. In this connection we cannot stress too much the need for the reformulation of Christian truth and of an adequate system of Christian ethics to be applied to the problems of modern life. Progressive Protestantism has made up its mind to go forward. Our hope of success is in God revealed in Jesus Christ, who in the Holy Spirit still leads us into all the truth.

#### *Side Reading*

*The Catholic-Protestant Mind.* By COX-RAD H. MOEHLMAN. (Harpers, \$2.50.) This book deals with some aspects of religious liberty in the United States with special reference to Catholicism and the recent establishment of the Vatican State. It may surprise some readers to learn of the attitude of certain American Roman Catholic leaders toward papal claims. What is popularly but erroneously known as the church which is "always, everywhere, the same" receives here a different interpretation. The chapters on "Infallibility and Impotence," "The American Doctrine of the Separation of Church and State," "Americanism," "Roman Catholicism and Public Education" deserve special study for a better understanding of the two types of Christianity in our country.

*Church Comity.* By H. PAUL DOUGLASS. (Doubleday, Doran, \$2.50.) This study of co-operative church extension in twenty American cities testifies to the adventurous spirit of American Protestantism. The difficulties confronted by those engaged in the progressive enterprise of comity and the success thus far achieved are an earnest of yet better advances. It is evident that clergy and laity in increasing numbers are resolved to direct the affairs of the church, so that its mission to the native and foreign populations will be carried out in closer accord with Christ's Gospel of individual and social salvation.

The Reunion of Christendom. Edited by Sir JAMES MARCHANT. (Holt, \$3.) This is an invaluable survey of the present position concerning reunion. Representatives of the larger denominations speak for their respective churches on the continent of Europe, in Great Britain, Canada and the United States. They are all eager for union, but are loath to modify their convictions on faith and order. And yet a better spirit of conciliation is more in

evidence. "Reunion will come when the spirit of fellowship, which is the Spirit of God, is in all our hearts." This condition is more seriously contemplated to-day. The obstacles are not insuperable, but they are in the way and will be overcome in course of time.

For further information about books in general, address *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City. OSCAR L. JOSEPH.

### COME IN, COME IN, NEW YEAR

(There is a custom in the border towns of New England and Old Quebec of letting out the Old Year, and ushering in the New. At the approach of midnight, a hush falls on all the assembled family and possible guests, as they listen for the church bells. At the first chime the grandsire, or oldest inmate present, opens the door to "let the Old Year out," and every one runs out into the frosty night to welcome the New Year. In a moment they all return "bringing in the New Year." And the hours before retiring are spent in merriment and hearty cheer.)

Ah, I remember well  
My Grandsire's ancient house  
Up in the Berkshires, in New England days,  
When, quiet as a mouse,  
I listened for the valley church bell's chime.  
Then, with an awed delight,  
We all clasped hands, and ran into the night,  
Chanting in merry cheer,  
"Come in, Come in, New Year!"

Jocund, undo the door,  
Laugh, with a gleeful shout!  
Draw all the children into cold moonlight,  
Bid guests "Come out! come out!"  
Then turn and shut the door,  
And warm beside the hearth, with smile or tear,  
Shut in the glad New Year.

To-night I see again  
The wildfire of the stars, old Borealis blaze,  
And frost; hear howling wind,  
The sweeping snow against the garden bars,  
And, pealing, distant chimes!  
I close my dreaming eyes on fashion's throng,  
And hear the valley bells "ding dong, ding dong,"  
Voices, long silent, clear,  
"Come in, Come in, New Year!"

EMMA WATT EASTON.

Baltimore, Md.

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